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July 1967

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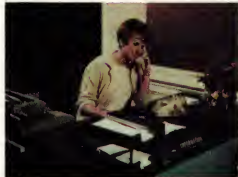
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Memo to our readers:

When it was determined that **The Improvement Era** would use a cover and an article featuring Canada during that great country's centennial year, we turned to our art director, Ralph Reynolds, for pictures, and to a new staff member, William T. Sykes, for the written word. The 11 beautiful color photographs, which feature many parts of Canada (including the Alberta Temple), were taken by Elder Reynolds on a recent trip that took him from Quebec to Cardston. Brother Sykes spent most of his life in that country (see article and biographical note, page 4) and writes with all the love, warmth, and understanding of a proud Canadian citizen.

A report on a fascinating new discovery by the Church Historian's Office is reported in this issue by **Era** research editor Albert L. Zobell, Jr., in the article "Deseret Alphabet Manuscripts Found." This is the first of a series of articles on brief glimpses into our rich heritage by Brother Zobell, which will run under the general title "Lest We Forget."



Brother Zobell, who holds B.S. and M.S. degrees in history and political science from the University of Utah, has been a member of the **Era** staff since 1940. This fall his 27th book of inspirational thoughts will be published. He is also author of **Under the Midnight Sun**, a centennial history of the Scandinavian missions, and **Sentinel in the East**, a biography of Thomas L. Kane. His contribution to Church literature in general and **The Improvement Era** in particular is immeasurable. We think you will like his new series.

Doyle L. Dreen

Managing Editor

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching Committee, Music Committee, Church School System, and other agencies of The Church of Jesus Christ of Latter-day Saints.

The Improvement Era, 79 South State, Salt Lake City, Utah 84111

The Era

Improvement

The Voice of the Church

July 1967

Volume 70, Number 7

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Printed at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 3, 1917 authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance and must be accompanied by sufficient postage for delivery and return.

Third class notice is required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

Men Who Hold the Priesthood



The Editor's Page

By President David O. McKay

● Peter the chief Apostle admonished the members of the priesthood:

"... I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

"Casting all your care upon him; for he careth for you.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh

about, seeking whom he may devour:

"Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."
(1 Pet. 5:1-9.)

These instructions are nineteen hundred years old, yet new today, and just as applicable now as then to the elders of this Church. Peter said they should be "ensamples to the flock." I should just like to ask if that example starts at home. What better place to exercise the lofty ideals of the priesthood?

The older I grow, the more grateful I am for my parents, for what they did in that old farm home. They lived the gospel. Father used to preach it, particularly to visitors who came, more than to us boys and girls; but both Father and Mother lived the gospel. I realize more than ever before that my testimony of the reality of the existence of God dates back to that home when I was a child. It was through their teachings and their examples that I received, even as a child, the absolute knowledge that God is my Father, that I received then the knowledge of the reality of the spiritual world; and I testify to you that that is a reality.

It is easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while his body lay in the tomb. It is true. And it is just as easy for me to realize that one may so live that he may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the priesthood and those on the other side of the veil.

That testimony began, was borne in that home, because of the example of a man who lived the priesthood and a wife who sustained him and lived it in the home. I do not know that Peter had that in mind, particularly, when he mentioned "being ensamples to the flock" (1 Pet. 5:3), but I do know that each home is a part of that flock. The influence you spread in your home will go throughout the ward and the stake, and then will go throughout the city, the state, the country, and the world.

The most precious thing in the world is a

testimony of the truth. Truth never grows old, and the truth is that God is the source of your priesthood and mine, that he lives, that Jesus Christ stands at the head of this Church, and that every man who holds the priesthood, if he lives properly, soberly, industriously, humbly, and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that it is true!

God help us to defend the truth—better than that, *to live it, to exemplify it in our homes*. What we owe to our parents we cannot express. Are you parents going to have that same influence on your children? Never set an improper example before them. You are men of the priesthood, and you are leaders. Never let them hear a cross word. You should control yourself. He is a weak man who flies into a passion, whether he is working a machine, plowing, or writing, or whatever he may be doing in the home.

A man who cannot control his temper is not very likely to control his passions, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane. Religion is supposed to lift us on a higher level. Religion appeals to the spirit in man, your real person, and yet how often, notwithstanding our possessing a testimony of the truth, we yield to the carnal side of our nature.

The man who quarrels in his home banishes from his heart the spirit of religion. Any quarreling in the home is antagonistic to the spirituality that Christ would have us develop within us, and it is in our daily lives that these expressions have their effect.

Man is making great progress in science and invention, greater perhaps than ever before, but he is not making comparable progress in character and spirituality.

You men who hold the priesthood, a man of the priesthood should not fly into a passion. Learn to be dignified. To hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man, and worthiness is of first importance. The very essence of priesthood is eternal. He is greatly blessed who feels the responsibility of repre-

senting Deity. He should feel it to such an extent that he would be conscious of his actions and words under all conditions.

No man who holds the Holy Priesthood should treat his wife disrespectfully. No man who holds that priesthood should fail to ask the blessings on his food or to kneel with his wife and children and ask for God's guidance. A home is transformed because a man holds and honors the priesthood. We are not to use it dictatorially, for the Lord has said that "when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:37.) That revelation given by the Lord to the Prophet Joseph Smith is one of the most beautiful lessons in pedagogy or psychology and government ever given, and we should read it over and over again in the 121st Section of the Doctrine and Covenants.

Let us realize that we are members of the greatest fraternity, the greatest brotherhood—the brotherhood of Christ—in all the world, and do our best each day, all day, to maintain the standards of the priesthood.

Let us live honest, sincere lives. Let us be honest with ourselves, honest with our brethren, honest with our family, honest with men with whom we deal, always honest, for eyes are upon us, and the foundation of all character rests upon the principles of honesty and sincerity.

The great keynote to every man is: Do the will of God. "If any man will do his will, he shall know for himself." (See John 7:17.) There is an opportunity every day of our lives to do that will.

God is guiding this Church. Be true to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through kind example, and so contribute to the strength of the Church by exercising your priesthood in your home and in your lives. ○

A Century of Progress in Canada



By William T. Sykes

William T. Sykes, Canadian-born and educated at Stirling, Alberta, and the University of Alberta, was active in newspaper work at Lethbridge and Calgary and in administrative social work for the Alberta provincial government. He is now an editorial associate of *The Improvement Era*.



▲The Dominion of Canada, a sprawling geographical giant bordering the United States on the north, is observing its centennial this year. Boasting of—and contending with—two official languages, its twenty million inhabitants, through their politically elected representatives, have issued open invitations to all the people of the world.

Members of the Church who live in Canada are taking part in the year-long celebration. Many of them are descendants of those who pioneered southern Alberta and trace their Canadian history back almost to Canada's day of confederation. Eastern Canada was a fruitful missionary field during the early history of the Church. The Lord revealed to the Prophet Joseph Smith that the land was a part of the choice land of Zion, as described by ancient prophets, in the center of which land should be the mountain of the Lord.

To a world living in a space age, an age in which vast sources of atomic power are being harnessed for peacetime purposes, a reminder of a century of time past may appear as an interruption in a hurried schedule. The year 1867 was a far cry from man's projected moon trips and the computerized industry

of today: a time before half of the world's existing nations were formed; when the pound sterling ruled the commerce of the seas; when the great industrial age was beginning its march over the earth; when the young American republic was healing its wounds after the civil war between the north and the south. That was the year when some Americans argued that the United States had purchased a white elephant when it paid two cents an acre for 360,000,000 acres of ice and snow—Alaska. In that year, on the first day of July, with comparatively few looking on, the Dominion of Canada was quietly born.

Stretching nearly 5,000 miles from the Atlantic Ocean to the Pacific Ocean, it is the world's second largest country. It has the longest transcontinental railroad and the longest TV network in the world. It shares with the United States the longest undefended border (in 1966 there were 56 million crossings); and it has the largest inland port in the world, Montreal Harbor.

Canada has been described as a huge structure with only its lower floors partly occupied. Northern Canada, with its long winters and enormous frozen wasteland, has been uninviting to all but a compara-



(D) President Heber J. Grant and party traveled by train to Cardston for temple dedication, 1923. (E) Picturesque Anglican church is situated in lovely forest setting near Mimetaki, Ontario. (F) Placid

waters of Lake Louise in Alberta reflect snow-covered glacier in the background. (G) Century-old buildings of stone are typical sight in city of Quebec on St. Lawrence River. (H) Ottawa office building.

tive few. Yet it contains rich mineral and forest areas. Huge financial institutions have explored these areas and have poured billions of dollars into their development. The long arm of industry has reached into the north and is tapping the enormous oil deposits in Alberta's Athabasca tar sands. Canada's pulp paper mills lead the world in the production of newsprint. The country also leads in the production of nickel, asbestos, uranium, and platinum. More than a billion dollars have been invested in the mining and transportation of iron ore from Labrador, where the largest iron deposit in North America was discovered. A highly industrialized society has developed and manufactures and sells more than \$31,000,000,000 worth of goods a year.

The image of Canada as a cold and dreary land has remained in the minds of many people. Some may be surprised to learn that the southern tip of the province of Ontario is farther south than the California-Oregon state line and that the temperature in Victoria, B.C., averages above 50 degrees Fahrenheit. From Windsor, Ontario, a tourist may look north to the city of Detroit.

It would be an error to assume that the history of

this vast country is limited to a period of one hundred years. Canada's native Indian inhabitants are remnants of a much earlier civilization. Scattered and fallen from a state of prosperity, enlightenment, and power, they were, by the year 1497, incapable of defending themselves against foreign powers. In that year, only five years after Columbus discovered America, John Cabot claimed the northern lands for the English crown; and in 1534, Jacques Cartier planted the French flag on Quebec's Gaspé peninsula. Historians reveal that whereas Cortes led the Spaniards in a bloody conquest of Mexico in 1519, the occupation of Canada and conquest of her native inhabitants were comparatively peaceful. However, the conflict between the English and French explorers and merchants was not peaceful. The struggle for trade, wealth, and power came to a head in 1759 when General James Wolfe, who lost his life in the battle, defeated the French General Montcalm on the Plains of Abraham, Quebec. By the treaty of Paris, Canada became British territory in 1763.

Conditions affecting the future of Britain's thirteen colonies to the south were becoming more and more unfavorable. Bitter resentment against her economic

policy with her subjects across the Atlantic had grown to such proportions that by 1775 the skirmishes and local battles around Boston had spread until the whole Atlantic seaboard was enveloped in the flame of war. When, in 1783, the United States won her independence, a large number of her citizens, still loyal to the mother country, accepted an offer of free lands in Canada. Since then they have been known as the United Empire Loyalists, and more than forty thousand of them migrated to Canada to assist in the further development and colonization of the north.

The biggest single event of Canada's centennial celebration is the international exhibition called Expo 67, in Montreal from April 28 to October 27. With the theme "Man and His World," the planners

(A) New as well as old buildings in downtown Winnipeg, Manitoba.



(B) Paper mill at Dryden, Ontario.

(C) Steeple of old Cathedral at St. Marie, Quebec.



(D) Charles Ora Card and Theodore Brandley, early Mormon pioneers in Canada.



(E) Alberta government administration building at Carleton.

(F) Typical farm scene on prairies of Saskatchewan.



(G) Canadian houses of Parliament at Ottawa.



of this exhibit show man as creator, provider, explorer, and producer.

One of the highlights of Expo 67 will be the appearance of the Salt Lake Tabernacle Choir at the Maisonneuve Theatre August 22 and 23 at 8:15 p.m. This will be the third appearance in Canada of this world-famous group. The first two Canadian appearances were at Toronto November 7, 1958, and at Vancouver, B.C., August 14, 1962. The Montreal appearance will be included in the choir's tour that also includes Omaha, Nebraska, August 21; Attleboro, Massachusetts, August 24; Chautauqua, New York, August 25; Saratoga Springs, New York, with the Philadelphia Orchestra, August 26-27; Detroit, Michigan, August 28; and Tulsa, Oklahoma, August 29. "The Spoken Word" will be given by Elder Richard L. Evans of the Council of the Twelve. Richard P. Condie will conduct the choir, with Alexander Schreiner as organist.

Members of the Church living in Canada stand solidly on the foundation that they helped to build. Numbering over 50,000, they have spread from a small beginning and now may be found in large or small numbers across the Dominion. Statistics reveal that at the time of this writing there were nine organized stakes and three missions serving the members of the Church and carrying the message of the gospel to many others. Membership has rapidly increased, and members of the Church are continually planning and building to meet the expanding growth.

From that membership have come many men and women who have contributed much to the building of the kingdom of God and the establishment of Zion.

Members of the Church have played significant roles in Canada's history.

Presidents Hugh B. Brown and N. Eldon Tanner of the First Presidency were Canadians by adoption, and Bishop Victor L. Brown of the Presiding Bishopric was born in Alberta. And it was to eastern Canada that some of the early missionaries were sent to search out the honest in heart. Many were converted and baptized—among them, four English people living in Canada: John Taylor, later to become the third President of the Church, and Joseph Fielding and his two sisters, Mary and Mercy Fielding. Mary Fielding later married Patriarch Hyrum Smith and was the mother of Joseph F. Smith, sixth President of the Church.

As early as June 1832, Elders Joseph Young, Phineas H. Young, Elial Strong, and Eleazer Miller established the first branch of the Church in Canada at Ernestown, Ontario. In December 1832, Brigham Young joined his brother Joseph and assisted in the organization of another branch at West Loughboro, Ontario. Elder Orson Pratt filled a mission there in 1833, and in that same year the Prophet Joseph Smith and Sidney Rigdon visited Canada and converted a number to the Church. In 1836 Parley P. Pratt, by special appointment, commenced a successful mission in that country. Other early missionaries were Orson Hyde, Wilford Woodruff, Lyman E. Johnson, John E. Page, and William E. McLellen.

After the Saints at Nauvoo migrated to the west and established themselves in the valleys around the Great Salt Lake, most of the Canadian Saints joined the main body of the Church. It was not until 1889 that missionary work was continued in Canada under the direction of elders laboring in the Northern States Mission.

The establishment of the Church in western Canada had its beginning similar to the colonization of the territory of Utah. So much persecution had been directed against the early members of the Church that when the Congress of the United States passed legislation that denied the Saints certain religious freedoms, it was looked upon as renewed persecution. As a result, scouting parties were sent out to investigate the possibilities of settling in Canada and in Mexico, and colonies were established in both countries.

In 1886 Charles Ora Card, president of the Cache Stake, was asked by President John Taylor to settle in Canada and prepare the land for future migrations. President Card left his home late in the summer of 1886 and started the long journey north, accompanied by Bishop Isaac Zundel and Elder James W. Hendricks. The party traveled through Oregon, Washington, and southeastern British Columbia, through some of the most rugged parts of the Rocky Mountains, to Calgary, Alberta, then south, finally camping at the mouth of Lee's Creek October 24, 1886. Satisfied that they had found the right place, they returned to their home in Logan.

The following May, President Card, with two other men, returned to arrange for the permanent possession of land on Lee's Creek, the present site of Cardston. A few days later he traveled south as far as Helena, Montana, to greet the main company of those coming to Canada, including his wife, Zina Young Card, daughter of Brigham Young. On June 3 this company, numbering 41 Saints, arrived at Lee's Creek with 9 wagons, 23 horses, 40 head of cattle, and several crates of chickens. The ten families, rain-soaked,



weary, fearful, yet full of faith and determination, pitched their tents and unloaded their possessions. Eight inches of snow fell that first night.

A complete ward organization was set up October 7, 1888, under the direction of Elders Francis M. Lyman and John W. Taylor of the Council of the Twelve. New industries were established, including a cooperative community store in 1888, a cheese factory in 1890, and a saw and shingle mill and a French-Burr gristmill in 1891.

Alberta now began to be looked upon as a country of many opportunities for new settlers. In 1891, President Card and Elder John W. Taylor arranged to rent 500,000 acres of land for a period of four years and at the end of that time to purchase it for one dollar an acre. When the Church entered into an agreement with the Alberta Irrigation Company to construct a canal from the St. Mary River eastward to bring water to new settlements, many Saints accepted the call to assist in its construction. A number of farm villages and towns sprang up almost overnight, as new immigrants arrived from the south.

Among the first were the village of Stirling, settled in May 1899, and the town of Magrath, settled that April. Raymond was settled in August 1901, and many new settlers came in when construction of a beet sugar factory commenced in 1902.

From these main centers the Latter-day Saint population spread in all directions. It is said that civic officials of the city of Lethbridge, before the turn of the century, insisted on certain stipulations in agreements with the Mormons under which the new settlers were not to come within a 20-mile radius of the city. This claim is substantiated by the fact that with Lethbridge as center and 20 miles as a radius on the map,

the point of the compass passes over the settlements of Magrath, Raymond, and Stirling. However, in later years these agreements were apparently forgotten and the Latter-day Saints extended their possessions into Lethbridge itself, with a member of the Church eventually becoming its mayor.

An example of some of the hardships experienced by these early pioneers concerns an incident in the lives of the settlers at Stirling, as related by Andrew Jensen, one-time assistant Church historian. He records:

"... On May 4, 1899, Elder Theodore Brandley and 29 companions stepped off the narrow gauge railroad at the Great Falls and Canadian Railway station, then the only building in sight on the prairie. . . . The little band of saints, filled with courage and hope, pitched their tents on the plains of Alberta with one aim in life: to do the will of their Heavenly Father. On Saturday, June 17, 1899, it began to rain. The men had all gone out to work on the canal, leaving Elder Brandley to care for the women and children who remained in town. Steadily the downpour continued, and, according to the government rain gauge, six inches of rain fell in the space of 14 hours. For two weeks this storm raged without ceasing. Tents would no longer give shelter from the rain and the people had to hold umbrellas over their heads while they ate their scanty meals, prepared under these circumstances. They were also compelled to sleep in wet bedding, and, as a last resource, cover their beds with dish pans to catch the water as it poured through the sodden canvas. But these sturdy settlers . . . stuck to their task and the outcome is a beautiful . . . town on the prairie. . . ." (Andrew Jensen, *Encyclopedic History of The Church of Jesus Christ of Latter-day Saints*, p. 837.)



Dedication of the Alberta Temple in 1923 brought even greater blessings to the Saints in Canada.

Map at far left shows provinces of Canada, with Church membership indicated for each.

Elder David O. McKay of the Council of the Twelve (in dark coat at right in photo) laid the cornerstone of Alberta Temple in August 1915.

Many of these early pioneers suffered much in attempting to establish an economy in the face of some of the most severe winter conditions. On those broad, open prairies, high winds would often cause blinding blizzards, sweeping over low hills and filling gullies with drifts up to twenty feet deep. With the thermometer hovering around forty below zero, one early pioneer desperately searched for his cattle as they drifted with the wind, blindly seeking shelter. The cattle found shelter beneath a high bank along a dry creek bed. Hunched together for protection from the storm, they remained lost to view. Weeks later they were found, half buried in snow and frozen upright in a standing position—all that remained of the farmer's hoped-for yearly gain.

But this was not the complete story. Spring and summer brought hope and new vision. Time to plant and time to reap. Time to overcome losses and time to profit by experiences. And always an impelling faith in God with a determination to assist in building his kingdom upon the earth.

Missionary work continues to be the main cause of the growth of the Church in Canada. In 1919 the Canadian Mission in eastern Canada was organized, with Elder Nephi Jensen as president. The Western Canadian Mission was organized in 1941, with Elder Walter Miller as president. The Alaskan-Canadian Mission was organized in 1960, with Elder Milton L. Weilenmann as president.

When the Saints settled in western Canada, they hoped a temple would be built in that land, that they might receive the greater blessings of the gospel. They were encouraged in this hope by promises made soon after the town of Cardston was settled. It was on Monday morning, October 8, 1888, that Elders Francis

M. Lyman and John W. Taylor of the Council of the Twelve, accompanied by President Card and four others, rode to the top of a hill to the west of the town. The four men and three women formed a circle, and during the prayer that was offered, Elder Taylor prophesied that a temple would be erected on that spot.

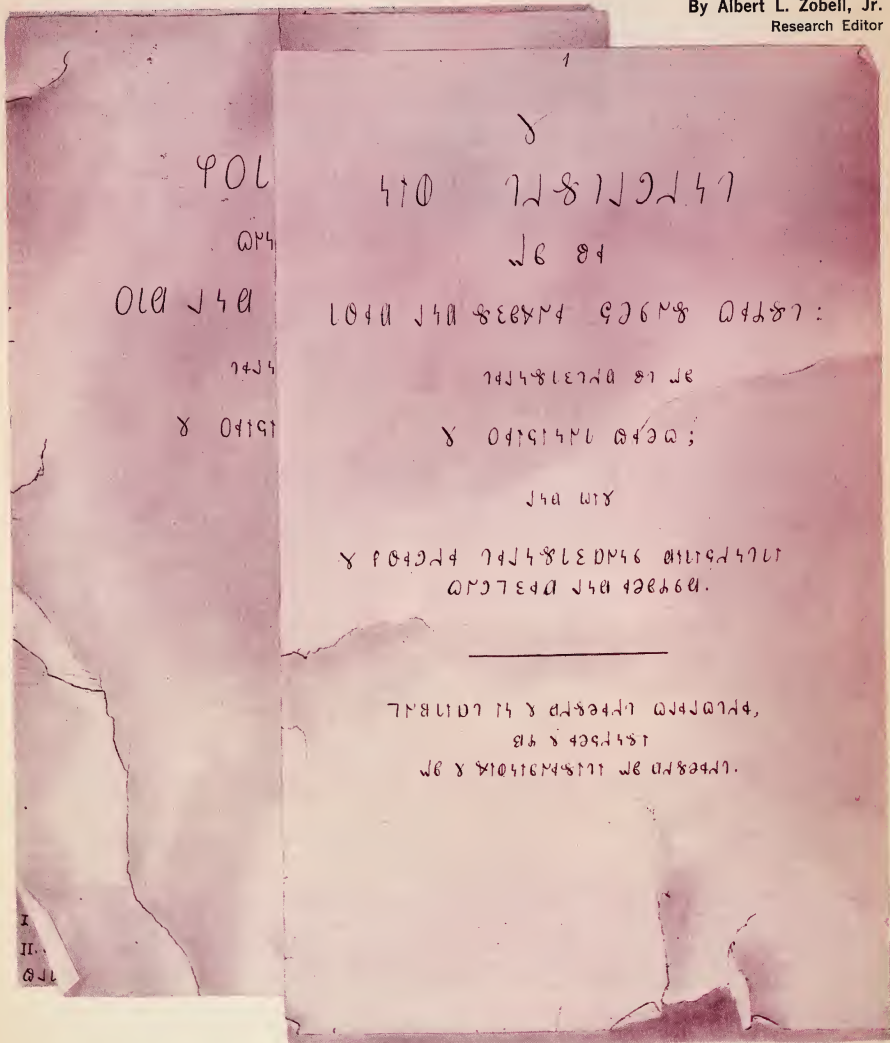
Twenty-five years later, on July 27, 1913, President Joseph F. Smith dedicated the temple site, and on November 9, 1913, Elder Daniel Kent Greene of Glendwoodville, Alberta, turned the first sod. Elder David O. McKay, then a member of the Council of the Twelve, laid the cornerstone on September 19, 1915. Under the direction of President Edward J. Wood of the Alberta Stake, President Heber S. Allen of the Taylor Stake laid the capstone September 23, 1917. On August 26, 1923, President Heber J. Grant dedicated the Alberta Temple, the first temple outside of the United States and, for many years, the only temple in the British Empire.

Thus do great things come from humble beginnings, and that which at first might seem beyond the abilities of a few humble people opens to greater things when acted upon with faith in God and a desire to build his kingdom on the earth. And how beautiful upon the hills and the open prairies is the memory of those who came because God directed them and blessed their efforts for good.

Canadians are proud of their heritage and wish the world to know of the choice land they occupy, with its riches and vast, untapped opportunities. From east, west, north, and south comes the message that Canada has come of age, is celebrating the event, and is asking the world to join with it in this centennial celebration. ○

Deseret Alphabet Manuscript Found

By Albert L. Zobell, Jr.
Research Editor



● From a storage area of the Church Historian's Office in May 1967, a package of papers was unwrapped and found to be manuscript copies in the Deseret Alphabet of the Bible, the Doctrine and Covenants, *Deseret Phonetic Speller*, and the *Catechism* by John Jaques. The papers, ready for the printer, had lain undisturbed for so long that their very existence had been forgotten.

The phonetic Deseret Alphabet was but one of several pioneer experiments that endeavored to make life easier and better on the frontier.

"The Board of Regents [of the University of Deseret], in company with the Governor and heads of departments have adopted a new alphabet, consisting of 38 characters . . . with the sanguine hope of simplifying the [written] English language."

This announcement in the *Deseret News* of January 19, 1854, went on to say:

"In the new alphabet every letter has a fixed and unalterable sound and every word is spelled with reference to given sounds."

The alphabet, formed by a committee of educators and churchmen, is believed to have been largely the work of George D. Watts, whose shorthand ability enabled him to record many of the sermons delivered in pioneer Utah. Of the 38 characters from the old alphabet, only the letters C, D, L, O, P, S, and W were retained, each to be assigned new sounds.

Years advanced, and the people moved temporarily south with the approach of Johnston's Army. After their return, Wilford Woodruff discussed the matter with President Brigham Young on November 20, 1858, and determined that the material previously compiled was lost. The President advised that Brother Woodruff contact Brother Watt and start again. That November 27 some printing in the Deseret Alphabet was done, using type ordered from St. Louis.

The superiority of the alphabet was agreed upon in a meeting on January 23, 1859, but it was also stated

that supplying books in the alphabet to the schools of the Territory would cost a million dollars. The decision was made to continue using books written in conventional English for a while.

The first part of the Sermon on the Mount in the Deseret Alphabet appeared in the *Deseret News* of February 16, 1859. Articles in that medium were printed in the paper almost every week until May 1860. Dissatisfaction with the type and contents of proposed schoolbooks slowed down the project. Some Church records during the 1859-69 decade were inscribed in the Deseret Alphabet. The schoolbook *Deseret First Book* was printed by the *Deseret News* in 1868, followed by *Deseret Second Book*. The Book of Mormon from First Nephi through the Words of Mormon and later the complete Book of Mormon were printed by Russell Brothers of New York in 1868 for the Church.

The wonderful dream of easier written communication, by pen and by print, did not materialize in practice. Some have jested that a page of the printed Deseret Alphabet could be mistaken for a Turkish tax list. Others have erroneously charged that its purpose was to send secret instructions. With the completion of the transcontinental railroad in 1869, reading and writing materials, as well as everything else, became more readily available to Utah, ending her isolation.

Children who first learned their letters in the Deseret Alphabet, and who were later required to learn them anew in English after the plan was dropped, reaped a lifetime of difficulty in remembering that many words require the addition of silent letters as the words are spelled out.

The Deseret Alphabet was a phonetic attempt to simplify the writing of the English language. It was not a spoken tongue. Its purpose was to aid the Utah schoolchild, as well as his foreign-born neighbor, in acquiring proficiency in reading and writing the language of the land. O



Albert L. Zobell, Jr., left, Earl E. Olson, assistant Church historian, compare manuscript in Deseret Alphabet with printed page.



Sketch of Nauvoo by John Schroeder found on an 1859 map of Hancock County. At that time Nauvoo was occupied by many French Icarians, German-Swiss settlers.

The Era Asks

about Nauvoo Restoration



Dr. J. LeRoy
Kimball

Ever since his undergraduate years as a medical student in Chicago, from where he often journeyed to Nauvoo, Dr. J. LeRoy Kimball has nurtured hopes of restoring the once beautiful Nauvoo as a monument to the Prophet Joseph Smith and the Church. In 1954 he acquired the house of Heber C. Kimball, his great-grandfather, and his personal project soon became of Church-wide interest. Under assignment from the First Presidency, Brother Kimball is now president and chairman of the board of Nauvoo Restoration, Incorporated.

Q—Briefly, what is Nauvoo restoration all about?

A—Nauvoo Restoration, Incorporated, is a non-profit corporation sponsored by the Church for the acquisition, preservation, and restoration of part of the old city of Nauvoo, Illinois, where the Saints lived before the westward migration. We hope to provide an authentic physical environment for renewed public interest in Nauvoo. Plans also call for the development of landmarks and other features of historic interest along the Mormon trail and other sites of Church historical interest.

The members of the board of trustees are Harold P. Fabian, A. Hamer Reiser, President Thorpe B.

Isaacson, and I, all of Salt Lake City; David M. Kennedy of Chicago, Illinois; J. Willard Marriott of Washington, D.C.; and A. Edwin Kendrew of Colonial Williamsburg, Virginia.

Q—How much of the old Nauvoo have you been able to acquire?

A—Presently we have about 90 percent of the property that the First Presidency determined was of paramount historical importance.

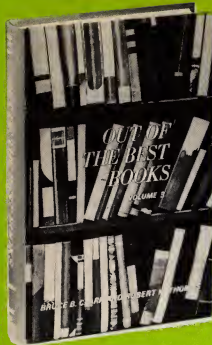
Q—Are there many structures remaining today that were built by Latter-day Saints?

A—This is one of the remarkable features of Nauvoo—it is truly a great historical city. There are about 40 original homes of the Saints; some are not in perfect con-

dition, and some have only the original foundations. The homes of Brigham Young, Heber C. Kimball, Wilford Woodruff, Winslow Farr, Orson Hyde, James Ivins-Elias Smith, Erastus Snow, Nathaniel Ashby, Jonathan Browning, Joseph B. Noble, David Yearsley, Joseph W. Coolidge, and the *Times and Seasons* building are all in good condition.

Q—What kind of work do you engage in after acquisition of property?

A—Much of our work at present is in the historical and archaeological areas. The historical research is headed by Dr. T. Edgar Lyon, one of the Church's prominent historians.



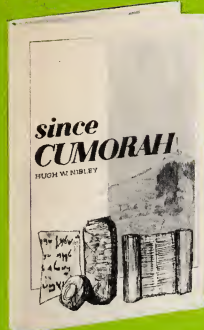
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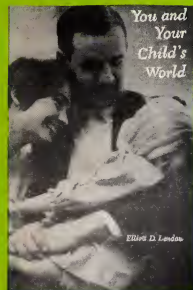


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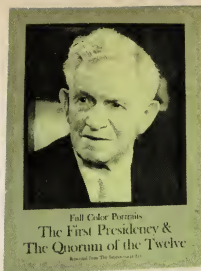


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July Era '67

Before we engage in any restoration of property, we need to know who lived there, when and for how long, and the original style, material, and structure of the building. We need to know the kinds of utensils, tools, furniture, and clothing that were used in the home. This kind of information entails painstaking research into old diaries, books, notes, microfilms, letters, pictures, and drawings from all possible sources.

Dr. Lyon is constantly engaged in uncovering new information pertaining to Nauvoo. Assisting us is Rowena Miller, who has made a study of property ownership at Nauvoo and has been able to place the dates and sites of occupancy of about 9,000 of the 12,000 people who lived there.

Q—How is information such as this obtained?

A—Through detailed work in diaries, county tax records, and the like. For example, several years ago we contacted officials of the Hancock County courthouse, hoping to find old records. We were informed that shortly after World War I they had burned all records before 1850, but the Nauvoo attorney, Preston W. Kimball, came to us with tax records for 1840, 1842, and 1850, which he had saved from destruction. Also, the custodian of the courthouse and Dr. Lyon, on a search for additional records, went into the attic, and between some ceiling joists were found the tax collector's reports from 1846 to 1849. This has helped greatly.

Q—How do you go about furnishing a restored house?

A—We first do extensive research to learn what was in the house. Then we contact descendants—or hope they contact us—and, if possible, gather from them original household materials. If we are unable to find the actual furnishings, we acquire authentic items of the period.

Q—Will you rebuild houses that are now nothing more than foundations?

A—Yes. One role of our architect is to recreate these houses as they once were. We have many pictures and drawings of houses, shops, and other buildings of Nauvoo.

It is not contemplated that all of the houses still standing be restored as museums or exhibition houses, but they are to be restored at least as to the exterior to form the background of a section of the city that will be representative of the City of Nauvoo as a whole.

We plan to rebuild the Seventies Hall and shops of tanners, blacksmiths, wheelwrights, wagon makers, bakers, apothecary, general stores, and some of the more interesting and important of the trades that were in Nauvoo in the Prophet's time. We know the actual location of most of the shops and have photographs of some. We have a committee of experts and authorities whose role is to see that everything is done accurately.

Q—Part of Nauvoo, including several homes, is owned by the Reorganized Church, those members who decided to break away from Brigham Young and the westward movement and remain in the Midwest. How does this affect your work?

A—The Reorganized Church owns about 40 acres on which are some historic buildings—the Mansion House, the Homestead, the foundation of the Joseph Smith Store, and a remnant of the Nauvoo House. Actually, the Nauvoo House, intended to be a large hotel, was never finished, because of the martyrdom.

Q—What are the plans for the Nauvoo Temple block?

A—This has not been decided yet. One suggestion is to partially restore it, perhaps rebuilding only a

corner of the building to the tower base. This will allow people to get an idea of the temple's grandeur, and permit them to climb to the top and see the beautiful view of the Mississippi River and the countryside about which so many visitors as well as the Saints wrote. The temple story is part of our historic presentation.

Q—In the days of the Saints, Mississippi River traffic played an important part. Do you have any plans concerning the river?

A—The river provides some wonderful possibilities. Only a short time ago the governor of Illinois led a flotilla down the river, pointing up the tourist potential for the

Master bedroom of Kimball home. Most furnishings are antique.

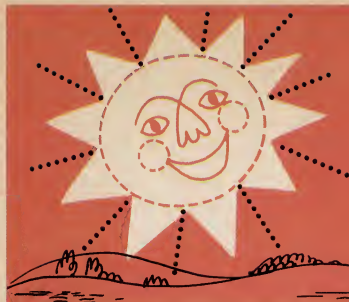


Heber C. Kimball home before restoration and refurbishing were begun.



Kimball home as it now stands, restored and open to visitors.





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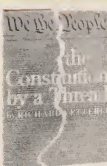
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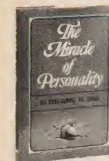
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many people who own boats. In the days of Nauvoo, the Saints owned and used several paddle steamers and "horse boats." The river steamers were the *Maid of Iowa* and the steamboat *Nauvoo*. We hope to duplicate these boats and provide short river trips for those wishing enjoyable recreation and a flavor of the past.

The Saints also had a ferry, which we plan to reestablish. At the present time the ferry nearest Nauvoo is about 100 miles away, and it is surprising the number of tourists who want the unique thrill of being ferried across the river. In terms of potential use, our shoreline property extends three miles and has endless possibilities.

Q—Will the city be alive with the flavor of the past, or will it be a silent city, more like a museum?

A—The great potential of Nauvoo lies in giving life to the city. Those restored houses not used as museums or exhibition houses will be occupied as residences. We also want to fill the shops with artisans who would work at the various trades performed over a century ago. Some of the shops would be self-supporting and help maintain the cost of the restoration project. We envision not only recreating part of the town as it once was, but also supplying guides to show tourists through the homes and tell the story of the Mormons who lived there and their way of life.

Q—Would you provide entertainment also?

A—There are many possibilities here, ranging from parading a Nauvoo Legion to a dramatic production telling the story of Nauvoo. There is a natural amphitheater down by the river, one that could easily seat thousands of people. We hope to have a dramatic-musical production written that will appeal to tourists and portray the dramatic story of the rise and fall of Nauvoo.

Q—To what extent will Nauvoo be a missionary tool in terms of what is done at Temple Square or what was done at the New York World's Fair?

A—The role of the Church in restoring Nauvoo envisions a different approach to missionary work. Our guide service is one that tourists will find informative, educational, and inspiring, but also one that those who do not desire a proselyting approach will find acceptable. Nauvoo will be a historical place where people will first look and then possibly listen to the gospel message.

The Church will have a center located in the city where visitors will be able to talk to missionaries, discuss doctrinal questions, and receive other information. The guides in Nauvoo are fine, educated college students, most of whom have had missionary experience. They tell the historical story of Nauvoo—of the people who lived there, their beliefs, and what they did—in a fashion that is attractive to tourists.

We have a referral service for those who wish to learn more about the Church. We know from past experience that a good percentage of tourists want to learn more, and many have been converted. Numerous visitors have come back again and again.

Q—What is the tourist potential of Nauvoo?

A—Last year more than 97,000 people registered at our information center and exhibition houses, and we expect about 120,000 registrations this year. By 1974 our estimates show that a minimum of 400,000 people per year will visit us. The potential is remarkable. You see, within half a day's drive from Nauvoo live 17 million people. Within 500 miles there are 50 million people.

Another fact pertaining to our tourist potential is our strategic location in a section already having

great historic attraction. Ninety-eight miles to the southeast is New Salem, home of Abraham Lincoln. The State of Illinois has rebuilt it, and it is most interesting to compare New Salem's dusty streets and log cabins with Nauvoo's well-planned community and gracious homes. Seventy-five miles down the river is Hannibal, Missouri, home of Mark Twain. Thus, within a day's drive are areas pertaining to Abraham Lincoln, Mark Twain, and the Mormons. What an attractive area for tourists!

Q—What will visitors to Nauvoo see this year?

A—They will view Nauvoo in its beautiful setting and visit the Heber C. Kimball and Ivins-Smith houses, the *Times and Seasons* building, and, we hope, the Wilford Woodruff and Brigham Young houses. Our guides, numbering about 30, will take visitors on tours of the city. A film on Nauvoo is shown at the Nauvoo Restoration Information Center, and there is an interesting exhibit of artifacts at the center. Even now it is a most worthwhile experience and one that is gaining increasing recognition in the Midwest.

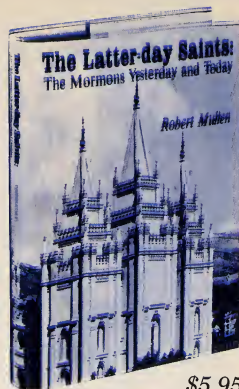
Q—Are sleeping accommodations nearby?

A—Although Nauvoo has very limited tourist accommodations, visitors find that within 25 miles there are many first-class tourist accommodations. If any wish to write to us at Nauvoo Restoration, Nauvoo, Illinois, we will be happy to help arrange accommodations. In the near future we hope to establish our own motel-hotel accommodations. There is also a state park in Nauvoo, and for a small fee one may camp overnight.

Q—How do you personally feel about the project?

A—I have two thoughts I wish to share. First, I want all Latter-day Saints to know that the Church

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An artist's retouched work of a daguerreotype of Nauvoo Temple.



Home of Wilford Woodruff, fourth Church President, is being restored and refurbished.



Aerial view shows old streets of Nauvoo, present buildings, and community's three-sided border by Mississippi River.



"The Homestead" was Nauvoo home of Prophet Joseph Smith from 1839 to August 1843.

is not committing itself to something that is going to involve a fantastic outlay of money. This complete restoration project is such that we could stop at any particular phase of our ten-phase developmental program and not be the loser. Each phase can stand on its own and to some degree satisfy visitors.

Second, I really get enthusiastic about the potential of Nauvoo—and the amazing thing is, so do all of the experts who learn of our project or from whom we've asked help. You see, the great story of Nauvoo has never really been told, not even by Latter-day Saints. The Mormon migration is the only migration in which an entire community moved itself and its industries, institutions, religion, schools, and political and cultural concepts to the Far West. It is the only American migration that is a two-way road; that is, we repeatedly sent missionaries back across the plains to get our people. While everyone else headed west basically

for reasons of financial speculation, the Mormons took their faith, their families, their poor, and their sick and established a community that is entirely self-supporting.

For many years Utah served as the mid-American supply point for those going on to Oregon and California. The story has been told from the point of view of the Church, but its place in American history and its great contribution to the settlement of western United States has never been told adequately. This is one reason so many non-Mormons are enthusiastic about it.

Nauvoo is a great center from which to tell many stories: the Mormon Nauvoo story, the migration story of all peoples who headed westward, the Mississippi River traffic and merchandising story, and the always enjoyable experience of seeing how people of another time lived. In years to come I sincerely believe Nauvoo will be one of the great historical attractions in America and a monument to the Prophet Joseph Smith.

KSL NEWS IN VIET NAM

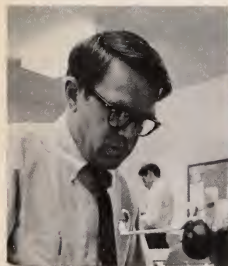
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FAR LEFT AND ABOVE: Scenes typical of Viet Nam and the action reported by KSL newsmen, Larry Finnegan and Dick Nourse, pictured on left as they leave for Far East.

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Girls' Camping in MIA

By Eleanor Knowles, Editorial Associate



Girls and leaders from Salt Lake area hike along rocky mountain trail.

than half a century, since the Liberty Stake of Salt Lake City held the first such encampment in the summer of 1912.

The site of that first camp was on the banks of Big Cottonwood stream, on a farm in Murray, some ten miles south of Salt Lake City. To get to the camp, the girls rode the streetcar to Murray, where they were met by a hayrack that carried bedding and bags to the camp site a mile away, while the girls and their leaders followed on foot. The camp had a large sleeping room, boarded halfway to the roof and screened with wire netting the other halfway, with cots and mattresses for twelve. Supplies were kept in large boxes, and all food was cooked in the open, over a campfire. Activities at this first camp included wading and swimming in the stream, nature walks and nature study, and campfire programs. During the summer of 1912, 82 girls and 15 leaders enjoyed the camp.

As the success of Liberty Glen became known, the general board began encouraging other stakes to develop an adequate summer program "to give added protection to young people from evil tendencies incident to war conditions," and thus the summer camp program was begun. Among the pioneer camps were those established at Brighton, near Salt Lake City; Logan Canyon, Provo Canyon, Bear Lake, Pocatello, Ogden, and other areas along the Wasatch Mountain front in Utah and Idaho. By 1925 more than 3,000 girls were attending the camps, a number that increased to more than 17,000 in 1954. Today, more than twice as many girls are now enjoying the camping experience, with 38,432 attending in 1966, including 873 nonmembers.

● From Santiago, Chile, to Anchorage, Alaska; Inverclyde, Scotland, to Concord, California; Melbourne, Australia, to Washington, D.C.—thousands of girls of MIA age are going to camp this summer. About 40,000 are expected to participate in the YWMA girls' camp program, sleeping out in tents and sleeping

bags, under the stars and under shelters, at Church-owned camps and at forest service camps.

Wherever you find young Latter-day Saint girls, you'll find them joining together in this great program of sisterhood and fellowship.

Camping for girls has been part of the YWMA program for more

Cookout over an open fire attracts girls at lake shore camp in Australia.

For many stakes and missions, today's camp facilities are a far cry from the simple, rustic Liberty Glen camp. Thirty camps are now owned by stakes or through joint stake effort. In other areas, established camp facilities owned by such groups as the Girl Scouts, YWCA, Jewish youth organizations, and other civic groups are rented. Many stakes enjoy primitive camping in national forests or by permission on private property.

In Australia the girls camp in tents on farm and ranch land owned by members of the Church. In England, a beautiful lodge set on 40 acres of green fields and playing grounds provides the setting for leadership weeks for the girls. In Santiago, Chile, the camp site is along a river running through a farm located near groves of eucalyptus trees. Girls from Rexburg, Idaho, camp at the Rock Creek LDS Girls Camp adjacent to Yellowstone National Park, while those from the San Fernando Valley of California go to primitive areas of the High Sierra mountains.

One aspect of girls' camping in the Church today that has perhaps given greater impetus and meaning to the program is the Campcrafter Certification program, begun in 1963. This program provides four levels of achievement, with recognition for each level. A girl who has mastered all four levels of achievement should be prepared to take care of herself and others in life out of doors as well as experiencing an increase in her own leadership ability and preparing her for future roles as a homemaker and a mother.

Under the certification program (which in England and Australia is called a "qualification" program, since in those countries to be "certified" means being committed

to a mental institution!), first-year campers may become "Yearlings" when they have mastered fourteen requirements. These include helping to plan a hike and a cookout, knowing how to dress for a hike and the rules for hiking, building a fire, sharpening a knife, tying knots, cooking out of doors, developing a nature craft, and learning basic first-aid techniques.

The second year a girl may work toward the "Mountaineer" level by learning such things as fire safety and conservation regulations, going on an all-day hike, preparing meals by using various outdoor cooking methods, lashing, sharpening and using an ax, building four types of fires, demonstrating knowledge of more advanced first-aid skills, and leading the group in special assignments.

To become an "Inspirator" at the end of her third year, she continues to study conservation, learns new cooking techniques and how to use a compass and map and trail markings, demonstrates a working knowledge of first aid by teaching it to younger girls, assists as a junior counselor, and helps teach camp skills to others.

The fourth level is "Adventurer," for which girls help plan and go on a pack-in trip for two or three days, take a five-mile cross-country hike, pitch a tent, plan and cook outdoor meals, make lashed camp items, participate in campfire programs, and perform other leadership roles.

Only those campers who have themselves been certified through special workshops or actual camping experience may certify other campers. Since the program was introduced, devoted and determined leaders from throughout the Church have sacrificed to get the proper certification so they could take the program to their girls.



Campers at San Fernando, California, (above) weigh in with sleeping bags and camp gear. Flagstaff (Arizona) Stake campers (below) pitch tents in the forest.



Sister Alvie M. Pemberton of Victoria, Australia, a mission YWMA supervisor, saved for ten years in order to be able to travel to Utah for June Conference. The general board camp committee heard she was coming and urged her to study beforehand so she



First aid is practiced by YWMA campers in Ohio.



Webster (center, Utah) stands near center around campfire for traditional Indian ceremony.



Campsite area (above) at Lenin Lithens, Concord, California, is just a beautiful forest. Campers from Anchorage, Alaska, travel by train (below, left) when hike in to Camp La Da Sa, where hearty meals prepared in the camp (right) await them.



could become certified at a post-conference clinic.

"Being a grandmother of two, and feeling my age," she said, "I did not really believe I could do it. However, with some personal effort, plus a lot of prodding and pushing from the camp committee,

I did succeed in becoming certified for the entire four years. Upon my return to Australia, I was full of enthusiasm and could not get the program going soon enough."

Sister Pemberton set up clinics in the stakes and missions of Australia, and now there are more than

Girls' camping is a popular MIA activity world—in England,

50 leaders who have at least one level of certification, and half a dozen who have completed the entire four-year program.

The success of the Camperafter Certification program is attested to by leaders throughout the world, whose reports include these statements: "The program has provided the direction for camp programming." "We have never made the program mandatory, but we have made it so appealing that we have never had one girl refuse to participate." "It has reactivated former inactive girls, brought nonmembers into closer contact with the Church program, and provided leaders with opportunities to get closer to their girls than is possible at any other time." "The outstanding success of the program in our region is that it is producing outstanding leaders."

To prepare their counselors for teaching the skills in the Camperafter program, camp directors often hold special workshops and outings prior to the camp season. In the Central States Mission, a certification campout for district executives and sports-camp directors was held in the summer of 1966 in the wooded area adjoining the mission home at Independence, Missouri. This site is part of the area that has been dedicated for the building of the temple in Zion, Jackson County, Missouri.

Priesthood guidance has been a big factor in the success of girls camping in the Church. The general board recommends that at least one member of the priesthood go to camp with each group. This person is available to assist with long hikes, building and repairing camp equipment, protection, and giving fatherly advice.

The Concord (California) Stake reports outstanding priesthood support: "We have a minimum of five

Australia, the United States, Chile—wherever the Church is found.

members of the priesthood with us for the full seven days, and we have a virtual waiting list of men who would like to go. When the Adventurers go out for three days, two priesthood members go with them; another goes with the Inspirators on their overnight hike; and two are left in camp at all times. These men form their own unit and not only provide the heavy labor for camp but also participate in our campfire programs, Sunday services, and testimony meetings. We can also testify that through the power of the priesthood many girls and leaders have been healed."

While the Camperafter Certification program provides direction for much of the camping activity, other activities are also provided, including softball, volleyball, hiking, archery, swimming, boating, and other outdoor sports. In England and Australia, heavy emphasis is given to the sports program, particularly track and field events.

Girls who are interested in arts and crafts are taught how to make beautiful and useful articles from flowers, leaves, nuts, wood, and other natural materials found in the camp area. Girls at the Flagstaff (Arizona) Stake camp make leather purses to wear on their belts when they hike to carry first-aid equipment, knife, compass, and matches. New Jersey Stake girls enjoy making curler bags and tile mosaics.

The length of stay for girls who attend MIA camps ranges from one day to a full week. Those who stay the full week plan for special Sunday activities in keeping with the Sabbath, usually beginning with Sunday School or a testimony meeting, then discussion groups and nature study in the afternoon, sacrament meeting in the early evening, followed by a fireside program. One stake reports that

on Saturday evening the entire stake presidency and bishoprics, as well as high councilors and other priesthood leaders, arrive to stay overnight and direct the Sunday services. "The girls are really impressed when the sacrament is administered and passed by their bishops," their camp director reports.

During the week the girls may participate in MIA programs, gospel discussions, and testimony meetings. A testimony meeting the last morning of camp is traditional in many areas, with the girls arising early to go to an outdoor area for sunrise services. There they can express their feelings in settings that are often reminiscent of the Sacred Grove where the young Joseph Smith also sought the Lord. For many girls, this is the first opportunity they have taken to bear their testimony.

"Testimony meeting in the primitive camps is wholesome, with the girls showing a real appreciation for their Heavenly Father," said one high councilor from the San Fernando (California) region.

"The most faith-promoting event we have is our fast and testimony meeting. We have had our nonmembers also bear their testimonies and become active in the Church through the camp program," according to the Flagstaff Stake camp director.

"One of our most successful events is our early morning testimony meeting," said the Mt. Nebo (Payson, Utah) Stake director. "The setting of our camp in a meadow, completely surrounded by mountains, is just beautiful. It seems that early in the morning, out of doors, the atmosphere is exceptionally quiet and serene. With the sun just coming up over the mountains and everything so beau-

tiful, no one can doubt the existence of a Father in heaven."

Conversions of nonmember girls who have become fellowshiped through the YWMA girls' camp program are often reported. Concord (California) Stake reports at least two baptisms each year as a result of the camping program. In the Alaska Stake, where the girls travel 70 miles from Anchorage to a beautiful campsite, two young girls were converted to the Church through camping last year, and their parents were also recently baptized.

A young girl in Mt. Nebo Stake completed the camping program and was baptized a few months later. Her father, a nonmember, praised the certification program as one of the truly worthwhile programs of the Church. This stake also encourages mothers to go to camp with their daughters and serve as counselors. On one three-day pack-in trip were two mother and daughter teams who "set an example of love that can exist and become stronger through this inspiring association in the out of doors."

Many faith-promoting stories are told in each stake and mission each year as a result of the camp program. Illustrative of this is the experience reported by the Sydney (Australia) Stake last year. The girls had planned a special fireside but were advised to cancel it because of a violent storm approaching. The camp director, Sister Bronwen Jones, knowing how important the program was to the girls, knelt in prayer with her mother (who was a counselor) to ask her Heavenly Father's help.

Their prayer was answered. The program was presented in dry weather to the 64 girls in the camp as well as 50 visitors who were

camping in the vicinity. Sister Jones said later, "Can you imagine the thrill it was to be able to make known our principles and standards to these very interested visitors? I don't believe I have ever felt so lifted up by the Spirit as when our girls sang praises to their Heavenly Father, bore testimony to the truthfulness of the gospel, and stated

their willingness to conform to the standards of the Church. Immediately after the closing prayer, the rain began to pour down, and the storm broke. During that long night of patrolling for the safety and comfort of the girls, we were warmed by the quiet knowledge that we had asked in faith and our prayer had been answered."

Yes, the YWMIA girls camp program is one of great spirituality and growth for thousands of Latter-day Saint girls. Through it they learn to work together, to play together, to live together. Through it a great reservoir of leadership strength is developed, strength that will benefit the Church in coming years. Through it great

An Era reprint on the spirit of being a missionary—

The "Mormon" missionary is unique among those who go out to battle for a cause. He is untrained, according to man-made standards, for the work he is to do. He comes out from his daily labors on the farm, in the shop, in the university, from any and every honorable pursuit, learned and unlearned, wealthy and poor, to teach in the mission field that which he believes to be true, in the language and with the means that God has given him. His weapon and defense is truth, humbly used, and truth is always invincible.

It is even more remarkable in these days that the missionary labors without material reward. He receives no remuneration for his service, and while in the mission field, he must provide at his own expense for his support. When his missionary labors are over he returns to his daily tasks, his honest toil, to earn his living as before, poorer perhaps in this world's goods, but with the inward satisfaction that comes to him who renders obedience to the Lord. He was divinely called into the mission field; he will be divinely rewarded! He knows that giving is the way to receiving. The missionary trusts the Lord. That gives him more than mortal power.

The "Mormon" missionary believes sincerely, indeed, he knows, that his message is the priceless gift of undoubted truth, God made and revealed, which has the power, if used, to enrich mankind beyond measure in daily happiness on earth and in the life hereafter. Such certain knowledge gives him courage and makes his labors joyful. He meets the issues of the day with a song in his heart.

Moreover, he understands that the gospel message is for all the children of men, not for a favored few; and he knows that, according to the eternal order, those who have must give, that truth must be shared else it dies; that out of unselfish service comes unbounded joy. So he rejoices to have the privilege of helping his fellowmen find and tread the path to daily happiness. Such spiritual forces impel and uphold the missionary.

There is no parallel in the whole history of mankind to this missionary system. Untrained men have often spoken for righteousness; others have sacrificed for their convictions; but there is no record of a whole people



spirituality, humility, and love for the Lord are developed and fostered.

The feelings of many thousands of devoted MIA camp directors and counselors is beautifully summed up by Sister Effie Davenport of North Rexburg (Idaho) Stake, who writes: "When I look back at some of the resistance from our leaders

and girls when we began our program, and how we kept our goals in sight, knowing that they would come around—and now see the zest, love, and growth of all of us, I know it's been worthwhile! Many times I have prayed to my Father in heaven for guidance about problems confronting us. I know that he has helped us!" ●

as timely today as it was 31 years ago.



who for more than a century, without diminution of zeal, as a body and continuously, have given such service under every sun, who have kept before the eyes of men the eternal fire of truth upon the altar of sacrifice. The cost in time and money has been tremendously great. The sacrifices of fathers, mothers, wives, brothers, and sisters, to make the mission of a loved one possible, form a noble and beautifully tender chapter in the history of mankind.

Out of the sacrifices made by the Latter-day Saints to spread the perfect doctrine of truth among mankind have come great blessings. Hundreds of thousands of honest seekers after truth have entered the Church of Christ, into a happier way of life. Every family which has sent a member into the mission field has been spiritually enriched thereby. Every missionary has profited personally by the experience. Young men and women sent into the field to battle for the cause of the Lord have come back as men and women ready to cope with the day's problems. . . . Whoever serves the Lord prospers. It should be the ambition of the youth of Zion to share in the profitable enterprise known as a mission.—John A. Widtsoe, October 1936 Improvement Era.



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is lame,
religion without science
is blind.*

Albert Einstein

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THOUGHT FOR THE MONTH
CUT OUT & ADD TO YOUR COLLECTION

● I noticed the anxiousness in Mother's voice as she called us in from the yard. When the five of us had reached the back steps she scolded us for playing in the mud around the pump. The door that separated the kitchen from the house was barred, and we sensed what was coming. Billy and Quintus were sent to draw water, and I began to undress the two little ones, Noannie and Ophie. Mother was hastily spreading rugs on the floor to catch the spatters, when Ophie started to whine. Whisps of stray hair curled on Mother's face, damp with perspiration. She answered him impatiently.

"Your Uncle Phillip and his new bride are here a day early, and are sittin' in the parlor. And you, young man, are simply caked with mud! Your Aunt Minah has never met you children, and I want you to look your best. Her girl's as old as you, Carrie," she said to me, her good humor returning. I felt a catch of excitement. For weeks I had tried to imagine what the new cousin would be like. Would she be pretty? Would her hair be as long and brown as mine? And how would a city girl from way up north, coming to a little cotton town in Georgia, take to her "country" cousins?

"Mama, what's she like?" I asked. "Are Laurie and Aunt Minah Mormons too?"

"I told you, hon', I don't know. Uncle Phil didn't say. But after we've all gotten acquainted, we'll see." She began to pin up my pig-tails, lowering her voice to me. "You know what a good Saint his first wife was, God rest the dear old soul. But I don't want you

Cousin Laurie

By Patricia Middleton Faas

children asking too many questions, you hear?"

The big tub by the stove was filled, and each of us had a quick bath, without a change of water, and we wriggled into our starched clothing. Then five heads of hair were brushed and combed. With faces shining, and bodies slightly stiff, we marched into the parlor. Our mother followed, straightening her dress and patting her braids in place.

Aunt Minah's small form sat rigidly in Mother's rocking chair, opposite my father's relaxed bulk. Beside her chair stood a lovely young girl, slightly taller than I. Her long, golden braids hung to her waist and were tied with colorful ribbons. She was as fair as I was tanned.

Uncle Phil sat in a straight-back chair, his hat on his knee, nervously tapping his foot. As he watched our little procession he gave us a wide grin, and we ran to hug him. Uncle Phil had not changed very

much. His chin overlapped his collar, which appeared to be choking him, and his auburn mustache curled on his cheeks like the horns on Papa's prize bull. Mother introduced us to Aunt Minah and Laurie in order of age, starting with me: "Carrie Lee, John Quintus, William Thomas, Noannie Ann, and Theopholis." Aunt Minah's gaze lingered on Ophie. His eyes were round and bright, and his dark curls had been brushed until they shined. He timidly tucked his head against Mother's skirt, and the woman regarded the rest of us coolly. She gestured with a slim hand.

"This is *my* child," she said, "your Cousin Laurie." The girl smiled nervously.

"Here, child, sit down," Mother coaxed, and set a leather footstool in front of her. After a moment's uncertainty Laurie straddled the stool, resting her elbows on her knees.

Papa and Uncle Phil had pulled

**In our starched clothing,
with hair brushed and
faces shining, we marched into
the parlor.**

their chairs up closer to the hearth, laughing and talking noisily to each other. The womenfolk had to speak louder to understand each other, and I strained an ear to hear both conversations. Aunt Minah opened a lace bag and took out her crochet needles and ball of thread. Mother watched admiringly as Aunt Minah's dainty, manicured hands waved the needles back and forth. I glanced over at Mother's



hands, hid in the folds of her skirt.

"Do you enjoy needle work?" Aunt Minah finally asked.

"No, ma'm . . . that is, I'd love to crochet if I had more time. It's just that I don't sew for enjoyment much now, these children keep me so busy!" she said, laughing. "And we get behind in our farm work. But I do manage to make a dress or shirt for them now and then."

"Ma made the dress I'm wearin' now!" Noannie said proudly, holding out the skirt by its corners while Aunt Minah looked at it. Uncle Phil's voice invaded their conversation: "How did the crops survive that rainy spell?"

"How long have you lived here in MacDonough?" Aunt Minah inquired. After Papa had finished a siege of loud coughing,

Mother answered the question:

"My parents settled here in '68, and they helped to build this town. Why, it wasn't much more'n a pig trail when they came," she said, beaming.

"Not much more'n that today!" the other woman said under her breath.

Cousin Laurie seemed to be enthralled with Uncle Phil's and Papa's talk of cattle. As she listened her eyes grew round with interest.

"Mother, I've never seen a cow that gives milk," she said quietly. My mouth dropped open, and Mother smiled at her warmly. Ophie thrust his chin in Laurie's face.

"You mean you've never seen a milk cow?" He gazed at Laurie in amazement. This provided an opening for me: "Laurie," I implored, "wouldn't you like to see our cow? Her name's Lady." Ophie sucked in his breath with excitement.

"Lady's gonna have a li'l calf 'fore long, and Pa says I can name it!"

"What are you going to name your calf?" Laurie asked. Ophie studied for a moment, for he had not really decided on a name yet. Then his eyes widened as he announced the new name: "Laurie!" He gave a satisfied grin.

Noannie giggled aloud, and I tried to stifle my giggles with my hand. Ophie, proud of his results, joined in with his own explosions. Mother shook her head at us, but there was a twinkle in her eyes. Aunt Minah looked annoyed, but I didn't care. I wanted to laugh and never stop, for the more I saw of Aunt Minah's pinched little face and the quick movements of her pale little hands, the more I found it impossible to suppress the laughter that seemed to boil up inside me. Papa turned and glared at us.

We grew quiet again; and

**We took her on a guided tour.
. . . She saw a "real, live milk cow."**



Mother, sensing our discomfort, suggested that we invite Laurie to our room while she visited with Aunt Minah. We were happy to oblige—to get out of those scratchy clothes and tight-feeling shoes.

I loaned Laurie an outfit of mine to change into and hung her dress with its countless rows of ruffles and dainty lace bodice carefully on a hanger. Then all of us took off our shoes and stockings, and our toes were free again.

As we were showing our cousin a few of our belongings, I opened the drawer to our night table, and she saw my Book of Mormon. When she asked about it, I explained that this book was like the Bible. I let her see the signature of our Church President, who had autographed my book the year he toured our mission. It was my most treasured possession, and I related how Joseph Smith came to be a Prophet of God like the prophets in the days of old. Then I returned the book to the drawer.

Out in the yard, Laurie walked up and down the cool ground, gazing often at her feet as though she seldom saw them. The six of us sat in a circle and asked questions. We quizzed Laurie about her home and life in the big city. She usually went to the theater with her parents, and she went to a “private” school attended only by girls. Laurie appeared to have a fascinating life filled with catered affairs and colorful friends, and piano and dancing lessons. We pressed her for more, but she changed the subject by asking to see the farm animals. We took her on a guided tour of our small farm. She saw a “real, live milk cow,” and Lady donated a dipperful of milk, warm and fresh.

We showed Laurie the old sow and her young pigs, and she tried to imitate their squeals. Next came the rabbit cage, where she gently fondled the rabbits, stroking their

soft, pink ears. She teased the kittens our old mother cat had left in the corn bin, and fed nuts to our tame squirrel Oscar, who soon made friends with Laurie.

Billy and Quintus invited her to go to the woodshed to see the king snake they had captured. When she saw Quintus wrap the friendly snake around his arm and stroke its head, she screamed and even cried a little.

The last stop was the chicken yard, where all the hens rushed to the fence, expecting a handout. Laurie poked her finger through the wire and a chicken pecked it. Billy brought a pan of corn and let her feed the chickens. She laughed with delight and stood at the edge of the chicken yard, calling sweetly, as she threw them fistfuls of corn.

“I know where there are some nice juicy grapes,” Quintus told her, and we remembered the grapevines. “Over the fence and just down that hill,” he said, pointing to the farthest gate. Laurie shaded her eyes.

“We have to crawl through a ‘bobwire’ fence,” warned Ophie, “and Billy found a rattler there last year!” Laurie’s expression changed.

“Hush, Ophie!” Quintus scolded. “You know it was already dead when he found it!” While Quintus was busy trying to reassure Laurie that snakes were afraid of people, we started to move toward the gate.

“We’ll race to the grapevines, and the first one that steps in somethin’ is a tongue-tied-billy goat!” Noanie yelled, the words trailing after her. The rest of us were in squealing pursuit through the chicken yard. Laurie hung back, stepping with caution. I waited for her when I reached the end of the yard, and held the wire apart while she crawled through.

The grapes hung full and ripe above our heads, and we climbed the vines and picked all we could

eat, and filled our pockets full. We ate as we walked, and stopped to swing on the oak vines that hung low to the ground. We stopped to rest on the bank of the creek and told ghost stories, occasionally glancing warily over our shoulders. When the sun began to go down we decided to head for home to feed the pigs and gather the eggs before supper. Laurie had asked to help with the egg gathering, and Quintus and Billy obligingly put them in her skirt as she held tightly to the corners.

As we reached the back yard we smelled biscuits baking and chicken frying. We were very tired and content to sit quietly around the supper table while our parents chatted happily with our guests. Aunt Minah was seated beside Laurie. After the food had been blessed she sniffed at Laurie inquiringly. “Laurie,” she said softly, “go look on the bottoms of your feet. I think you’ve stepped in something.”

Aunt Minah seemed to have smelled a little, and during the meal she ate four buttered biscuits. She was smiling now, and even had a second helping of blackberry cobbler. Afterwards, she politely offered to help with the dishes, which Mother, of course, refused; but Aunt Minah insisted on helping to clear the table. (My mother’s cooking certainly did wonders for people!)

Before retiring that evening, my father asked our guests to kneel with us in prayer. Papa asked Uncle Phil to lead. It must have been a momentous occasion for Uncle Phil, for more than likely it was the first time he had knelt to pray with his new wife and daughter. His voice was filled with emotion. In the evenings that followed, after prayers, Laurie and I would take the Book of Mormon from the drawer in my night table, and I would tell her stories from



Illustrated by
Jerry Thompson

My book had come home— and with it a priceless gift from Cousin Laurie.

it. Laurie and her family remained with us a week, and by that time I was beginning to think that my Aunt Minah was not a bad sort. It simply took awhile to get to know some grownups.

The time came to tell our cousin and her parents good-bye. That morning after breakfast we children appeared to be listless, as we sat around looking at each other. After several moments Ophie stood in front of Laurie.

"Here's my jar of lightnin' bugs you can have," he said, thrusting a small jar into her hands. There were holes punched in the lid. "Set 'em in your room at night and they'll blink their lanterns."

Noannie rushed out of the house, banging the door behind her, and returned shortly, breathlessly clutching a bouquet of crab apple

blossoms. "Here's something I picked for you. Wear 'em in your hair, if you like." Laurie buried her nose in the clusters of pink buds.

Billy offered her three of his shiniest marbles, and Quintus fished in his pockets until he found his slingshot and some whittled wood. Both were added to Laurie's keepsakes.

I took Laurie by the hand and led her into our room. On the table by the bed I arranged all the treasures I owned, my best pencil drawing mounted on cardboard, the little blue windmill my father had given me, a lock of my baby hair, the tiny cup and saucer from my first set of dishes, the little glass slipper I had won at the fair, and my grandmother's pin-cushion doll.

"Laurie," I said; trying to con-

trol my excitement, "you can choose your gift from anything on this table. Which one would you like?" I waited for her to pick her prize for a long, breathless moment. She examined each article closely, hesitating at each one. Then she reached for the knob on the table drawer and opened it slowly. I gave a little gasp. "My Book of Mormon?"

"Oh, not to keep," she assured me. "May I just borrow it for awhile? I promise to take good care of it."

"Well . . . in that case," I said, concealing my disappointment. "Go ahead and take it. After all it is part of the table!" We both laughed, though I seriously doubted I would ever see the book again.

• • •

During the years between our



"Oh, forget it! I really haven't needed it!"

Laurie's husband took her to live on a farm in Iowa. As I fondly recalled how she had made pets of all our farm animals, I decided this must be where she belonged. Laurie bore him seven handsome children—six stalwart sons and one lovely daughter. Shortly after the birth of her youngest, her husband was killed in a tractor accident. She interrupted her grief long enough to say good-bye to her oldest son as he left for a mission.

In the years that followed, his younger brothers and sister followed in his footsteps, each supported by their hard-working mother and the children who remained on the farm. Laurie saw three of her children married, and held her first grandchild in her arms. Then she joined her husband in the spirit world.

Sometime after the funeral, Laurie's daughter called to see me. She embraced me warmly and placed a package in my hand. The box was tied with ribbon.

"Carrie, Mother insisted that you have this." Laurie had given me little gifts through the years, but what would my thoughtful friend give to me now—this last token of love? I waited until I was alone in my room to unwrap it.

The book was badly worn, almost backless. A few of the pages were torn. I turned it over in my hand, and with my finger I traced the faded signature on the flyleaf. I began to explore its pages, their margins filled with notations. For a long time I gazed at it until my vision blurred, and it seemed to melt in my hand. Seven faithful missionaries had preached to hundreds of souls from the book, resulting in the conversion of countless numbers—missionaries who shared a gospel of love: their own dear mother's teachings. A priceless gift indeed, from my cousin Laurie.

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occasional summer visits I waited patiently to find her letters in our mailbox. Many nights I burned the lantern late, pouring all my hopes and dreams into my letters to Laurie, and she shared hers with me. She had welded a great deal of influence on her mother, and Aunt Minah followed Laurie in baptism.

The days and years passed swiftly through our letters, and it was Laurie's wedding day. She was marrying a fine, young man in the temple. I was there with my own husband to witness their marriage. Laurie was a picture of happiness as she hugged me tightly.

"Carrie, I hope you'll forgive me for not returning your book. I've been so busy I forgot to bring it. But I'll get it to you some day, I promise."

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Best of Movies

By Howard Pearson

● For the second month, we are reviewing as a family movie a picture with an educational theme. Last month, it was *Up the Down Staircase*, the story of a young woman schoolteacher among underprivi-

leged high school students in an American school.

This month, we would like to review *To Sir, With Love*, which deals with a teacher of underprivileged students in London. In this case, the teacher is Sidney Poitier, who won an Oscar for his acting in *Lilies of the Field*. He well could be nominated again for his sensitive role in *To Sir, With Love*.

The story is predictable enough, but it is played with such loving attention to the message that it is lifted out of routine into a minor classic. The things the teacher does are simple enough, but how he does them strikes at the heart. Throughout the film, the message is one of human dignity. The teacher makes his students, some of them real toughs, respect each other in the way they speak and act.

One tense scene comes when a bully in the class challenges the teacher to a boxing match. Having been a boxer, the teacher does not want to have a fight, but when he is forced to, he gains the respect of the class by whipping the bully.

Other new releases this summer are *Brightly of the Grand Canyon*, story of an elderly prospector who adopts a wild little burro that roams the rocky trails of the Grand Canyon; *Africa-Texas Style*, an Ivan Tors production telling how American cowboys take part in an experiment to save wild beasts of Africa and at the same time aid the economy of the continent; *Reluctant Astronaut*, which stars that funny Don Knotts; *El Dorado*, a western with John Wayne; *A Man for All Seasons*, selected as best picture of the year by the movie industry; *The Bible*; and *Follow Me, Boys*, which is still in general release.

In addition, there are some reissues that should appeal to family groups. Walt Disney Studio is releasing again two of its funniest pictures—*The Shaggy Dog* and *The Absent-Minded Professor*, both of which star Fred MacMurray. The same studio will also reissue this summer the charming and lovely *Snow White and the Seven Dwarfs*, which should find appeal for mature moviegoers as well as for children. ○

Motion pictures reviewed on this page are neither approved nor recommended by the Church or the Era. They are, however, in the judgment of the reviewer, among the least objectionable of the current films.



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contest winners



Vera of
Youth

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • July 1967

"They were honored in their generations"

THIS IS THE TRIBUTE we annually pay to the winners of **The Improvement Era** youth writing contest. This year's winners are unusually talented. They will long be remembered by the judges and staff and MIA executives. Everyone is remembered by someone for something. To be remembered for achievement, for excellence, for wholehearted effort toward a goal is a dream few realize, but it is one these top award winners have already attained.

A successful person doesn't just happen. The possibilities for success are innately with us, but what we do with what we have is the margin of difference. And a winning entry isn't just a product of luck. It is the result of an honest creative effort, of doing something commendable with God-given gifts, of carefully adhering to contest rules.

Entries flooded our office bearing postmarks from the world over.



Leonie Robyn Wood
from Warriewood,
Australia, now in final
year at Narabeen
Girls' High School.



Louise Terry Lindorf
from Whittier,
California, honor
student at University of
California at Irvine, now
preparing to leave for
mission in Eastern Canada.



Bonnie Muirbrook
from Ogden, Utah,
recent graduate of
Weber High School
where she maintained a
3.8 grade average.



Dennis Marden Clark
from Provo, Utah,
currently serving in the
Texas Mission.

BRIGHAM YOUNG UNIVERSITY

Full Scholarship

"Not a Whisper"

LEONIE ROBYN WOOD
Warriewood, N.S.W., Australia

"Time of the Great War"

LOUISE T. LINDORF
Whittier, California

Part Scholarship

"Family Girl"

BONNIE MUIRBROOK
Ogden, Utah

"The Day Star Arise"

DENNIS CLARK
Provo, Utah

"Another Day"

GERTRUDE M. RICHARDSON
Ipswich, Suffolk, England

"That Old Poet"

DENNIS DRAKE
Rancho Cordova, California

"Blinded"

SUZANNE EYESTONE
Ogden, Utah

"A Story About Kindness"

ELDER LEE MOE CHRISTENSEN
Australian Mission
(home: Spanish Fork, Utah)

RICKS COLLEGE

Full Scholarship

"Bargains and Birthrights"

VERLYNNE INSLEY
Rexburg, Idaho

Part Scholarships

"The Discovery"

KATHRYN L. NEWMAN
Burley, Idaho

"A Father's Prayer"

LOIS M. HALL
North Ogden, Utah

"All Is Calm"

GREG GROVE
Long Beach, California

"First Prize, Afloat!"

LINDA COLEBY
Lowestoft, Suffolk, England

CHURCH COLLEGE OF HAWAII

"The Lonely Hill"

SHIRLEYANN GUNNING
Honolulu, Hawaii

"Portial"

GEORGE E. WATT
Athenstone, South Australia

"Your Calling"

VERNETTA MALOLO
Apia, Western Samoa

"Space and the Probable Future"

ORLANDINA M. BONAVITA
Stepney, South Australia

"The Eternal Lament"

DAVID R. STURT
Gilles Plains, South Australia

CASH PRIZES (\$50.00)

"Marie"

LINDA BUHLER
Salt Lake City, Utah

s, and were the glory of the times." Ecclesiasticus 44:7.

There was evidence of much fine adult leadership and encouragement when many youth writers from the same wards and branches entered the contest. There were some who submitted more than twenty-five poems under different pen names. There were some who penned poems on "diversion day" in the mission field. There were some whose entries were submitted secretly by a proud parent.

The subject matter was varied and often exciting. So much of the heart and soul of this generation was revealed. The quality of writing was so high that judges were hard pressed to make final decisions. Shakespeare said, "The harder match'd, the greater victory."

We congratulate the winners and encourage all entrants to keep writing, keep contributing, keep sending the Era of Youth your efforts.

The Editors



Verlynn Insley
from Rexburg, Idaho,
now attending Ricks
College majoring
in journalism.



Kathryn L. Newman
top graduate
of Burley High
in Idaho.



Lois Marie Hall
from Ogden, Utah,
has been attending
Weber State College
for the past two years.



Shirleyann Gunning
Convert to the Church
from Great Britain; has
been living for past
several years
in Hawaii.

"Misused"

LINDA BUHLER
Salt Lake City, Utah

"Capturing Gid"

RENE ELLSWORTH
Mesa, Arizona

"Two Graveyards"

WILLIAM PACE
Safford, Arizona

"Magnum Opus"

DON W. JENKINS
Heber City, Utah

"Satisfaction"

DENNIS R. SHORT
Zurich, Switzerland

"The Light of the Soul"

JENNIFER GOBLE
Salt Lake City, Utah

"Attractions"

ANDREW GIBBONS
Phoenix, Arizona

"Growing Up"

SUSAN ARRINGTON
Twin Falls, Idaho

"Youth"

EILEEN PERRY
Jacksonville, Florida

"Of Fields Unplowed"

JOHN H. RICHARDS
Eastern States Mission
(home: Salt Lake City, Utah)

THREE-YEAR ERA SUBSCRIPTIONS

"Gold Chairs and Hanging Lamps"

ELAINE PETERSON
Salt Lake City, Utah

"Amy"

MARGARET MUGLESTON
Salt Lake City, Utah

"The Tragedy of Death"

LARRY E. JONES
Downey, Idaho

"Old Henry's Christmas"

GLENIS CLARK
Gisborne, New Zealand

"The Tides"

CHRISTINE BUSH
St. John, Utah

"Isaiah"

LINDA PETERSON
Fullerton, California

"A Prayer"

DOYLE PATRICK BUCHANAN
Vista, California

"A Finger"

KATHLEEN CARTER
Portland, Oregon

"Listen to Your Heart"

KAREN KIMBERLY KING
La Crescenta, California

"The Converting Canine"

JAMIE E. ENGLAND
Seattle, Washington

"In My Father's House"

MELINDA NIELSON
Van Nuys, California

"The Big Change"

ELIZABETH LENDALL
Ogden, Utah





TIME OF THE GREAT WAR



By Louise T. Lindorf

"...**T**HERE IS NO CHRIST!" the prisoner cried out. He was taken aside to await further indoctrination.

From the shadows one of the prisoner's friends watched, tears rolling down his face. His throat ached, but he silenced the sobs he could feel rising. Not a sound would they hear. He could not let them capture him. He had to get away—fast. Still he lingered on, waiting to see the fate of his other friend, the next prisoner brought forth.

Voices hushed. Only crickets disturbed the stillness of the cold night air. Then the leader asked the second prisoner to state his feelings.

After a pause, he answered, "Your system is totally corrupt. I will not be a part of it. Nor will I deny Christ. God lives!"

"Kill him! Kill him!" they screamed.

The prisoner's friend turned his face. He knew what came next and didn't want to see it. But he couldn't keep the anguished scream from his ears. Over and over it echoed through his soul as he stole away in the safety of the night.

Both friends were dead now, each in his own way—although he had done all he could to save them. "Save them for what?" he thought bitterly. "For this kind of life? For living in constant fear as I do, traveling only at night, hiding all day, without love, without hope?"

But he had something to finish before he died. That's what kept driving him on, night after night. And he wasn't really without hope. He knew he still had one friend: the Lord.

Intelligent people for many decades had made fun of "the unenlightened" among them who could

still see some good in traditional religion. But he *knew*. They called it gullibility and stubborn superstition, but he knew he had so much reason to trust his religion—how could he go against it? When his enemies caught him, he knew what he would say.

He surveyed the empty hills around him. In the valley ahead he saw a ruined city—rubble. Why? How had this happened to his country? His nation had been the best in the world for a long time. Never had they had a king. “But people just aren’t good enough for democracy,” he thought in bitter sadness. “It demands too much from them.” The citizens themselves had joined his nation’s long-time enemies in annihilating the civilization he loved.

Earlier, during the Great War, there had been a way to fight it. He had tried. His dad had been a commanding general in that war to end all wars. But no more.

Now the son must walk helplessly through the barren countryside. But was it barren? Which tree would prove to be an enemy sentinel?

His legs ached, but he made them move the faster. “One after the other—go. Tonight, I must reach the cave. They might find me tomorrow . . . Go; keep on; go.” A sharp pain shot up his leg. He had twisted his ankle. But he hobbled on, because he wanted to finish the memoirs he was writing.

He kept walking all that night. Then he began to recognize landmarks. The landscape seemed familiar. He was nearing the area where he had lived as a boy. There hadn’t been much except scattered guerrilla warfare then, and he had hiked through these hills at his leisure. Soon he would be able to work on the record he wanted to leave for the people to come after them.

An icy wind swept around him and on across the rocky slopes’ vast emptiness. It was hard to believe that anyone would come. Most people had been killed in the Great War. Women and children had fought as well as men; the whole world in total war. The few people left roamed in savage, vicious bands. But something inside told him intelligent people would someday come across what he’d written. Maybe centuries would pass, but other people . . . someday . . . from somewhere. . . .

“Over there!” someone shouted.

Enemies! The man immediately dropped to the ground. Had they seen him? He crept quietly. He had to get away from where they’d

first spotted him. If he could just lodge himself in that crack between those rocks up ahead. How mad he was that he had let his mind wander! After coming this far—he had almost made it! But now they would catch him for sure, especially since there was some moonlight.

Maybe not. He had reached the rocks. But no—the crack was too small. He couldn’t wedge himself behind that large rock. It was too late to really try. They’d already reached the spot where he had been the minute before. He sank into the shadows. A pebble slipped and bounced down the hill.

“What was that?” a soldier asked.

From his hiding place the man was praying within himself.

The soldiers strained to see if anyone was up ahead, among the rocks. Then one said, “Oh, we could chase ghosts all night. Let’s go back. It’s probably just an animal. If it’s a man, we’ll catch him in the morning.”

Slowly the sound of their footsteps died away. He crossed the last valley and entered the cavern where he had concealed the records twenty years before.

He had succeeded! He bowed his head and thanked God, then took out the metal plates and stylus. “Metal will last,” he thought with satisfaction. He opened the plates to some passages his father had written and re-read them to get in the mood. He was aware, at first, of the difference between colloquial idiom and the formal style of the records. Then, individual words didn’t stand out; there was only the powerful message:


“And it is impossible for the tongue to describe, or for man to write a perfect description of the blood and carnage which was among the people. . . .” (Morm. 4:11.)

“. . . for they repented not of their iniquities. . . .” (Morm. 5:2.)

“[And the Lord] would not suffer that the words should not be verified, which he spake unto our fathers, saying that: Inasmuch as ye keep not my commandments, ye shall not prosper. . . .” (Omni 6.)

Then he picked up the stylus and wrote,

“. . . And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust? . . .” (Moro. 10:27.)



YOUTH

By Eileen Perry

Youth is my time—

A lovely, sparkling, shimmering

Time to treasure forever;

An hour full of promises,

Sixty minutes filled with joy;

Precious scintillating baubles

Set in crystal bowls of time,

Spinning colors on a golden chain;

everything

Has a special kind of longevity,

The forever kind,

And that's why youth is mine.



NOT A V

*Not a whisper of a wind so much as breathed a gentle murmur at the close of day.
Not a stirring of the earth from end to end existed for that holy stay.*

*I raised my head and lifted my eyes,
Entranced in the beauty of pre-dusk skies,
And so, my soul was stilled, and I at peace.*

*The sunset's crystal hand drew back the brilliant hues of day without a sound.
A veil of silky night descended, grey, from heaven's roof to kiss the ground.*

*I caught my breath; I lifted my gaze.
My thoughts fled back through the misty haze,
And through, and through, before the earth was born.*

*I dreamed awhile, and, in my pondering,
Imagined how the preexistence was.
I looked upon the curtain in the dusk;
A few bright stars were hung there . . .
I slipped into my dream.*

*I seemed to step into the mist
That rose into the August night,
Up to the dusky moonlit veil, and there, I seemed to pause.
I heard my name in a gentle voice,
And I had neither fear nor fright.
"My child," the caller spoke, "you may come in, but must return."*

*I left my misty carrier and passed beyond the dusky veil into another world,
And, filled with awe, I stared at this familiar emptiness, my memory unfurled.
In splendid beauty all around me was
The stilly space, this sacred wealth
As yet unscarred by human pelf.*

*I stood transfixed, so strange was this, my being where I knew I'd been before
With spirits, some now veiled in flesh on earth, and some still waiting at the door.
I wandered forth without a guide
And then, another at my side
Said, "Come, I'm only here to visit too."*

*He took my hand in his and led me forth
Among the holy wonders of that world.
The song of all creation, ringing out
Mortality and progress . . .
Eternity and more.*

*"Here Father did create us both
And taught us love and joy and truth.
Here the foundations of a plan were laid to guide us home.
We would leave this first estate*

*And grow, if we chose, in a mortal life,
And tread, if we chose, on a rocky road that would lead to eternal life."*

*I seemed to hear the strains of what my heart knew was a song of praise that I myself had sung,
Recalling how it burned with my soul when Father heard his children sing, and bells had rung;
There kindled now the fire again,
And I thought, how sweet and warm the flame.
Then I saw tears in my companion's eyes.*

*"Do you recall," he spoke again, "the time when Father told us that a Savior must be sent?
That some of us would know him, and would love him well, while some of us
would shun the words he lent?
And wisdom fall upon deaf ear,
And all mankind would quake and fear
In terror of the judgment's dread decree?"*

*He asked us, "Who will go and Savior be
To those who will return to me again?
But you must choose; I will not force you home.
Lucifer, the greedy?
Or Jesus, king of love?"*

*And how we loved the humble one,
The Firstborn of our Father's heirs,
Who reverently, and meekly, sought the glory for our God;
While Lucifer, the angry one,
Sought the power of Father's throne
And with his hosts did war with us, and Michael's host did grieve.*

*And when the earth and deeper sea, and wider sky and valley were created, we were there.
We saw Jehovah's hand bring into being the sunrise and the twilight, yet the world was bare.
Oh, then, what wonder he bequeathed
To all the breath of life he breathed,
And all the winds of destiny bowed down!*

*So much lay far before us, and we longed for just the chance to test our faith and strength and love.
"And here," he said, as he turned to me,
"We prayed that our love might someday be.
Somewhere, somehow, we knew we'd meet again.*

*The paths we were to take were so unclear,
And what the future held was still too dim.
We could not see ahead, we did not know;
And yet, we knew we trusted,
And we knew that Father cared."*

*Unspoken wonder filled my soul
In kneeling at my Father's feet.
And so, uplifted, turned I to the gentle August wind.
We parted, still to meet on earth,
The man whom I would love, and I,
With Father's plan, a prayer of hope, a tear of joy, a song.*



"WILFORD! MARY JANE! STOP THAT THIS INSTANT!"

One would think she had enough to do, keeping house for a family of five, without having to stop every few minutes to settle a quarrel.

Resuming her work, Clarissa's thoughts continued. Only fifteen and already responsible for the well-being of a whole family! Always she must cook, wash, mend, or clean, until there was no time left for anything she really enjoyed doing. Life had cheated her, she thought. Others her age didn't have to be worrying about making the flour last until Papa could spare John long enough to take the wagon and bring more from the mill, or keeping Wilford's worn overalls patched until there was money to buy more. It wasn't fair!

How did God decide who was to live and who was to die? Why, out of the many who had been stricken with the fever, did Mama have to go? Mama, who had managed everything so smoothly,

who had easily accomplished those little things that didn't seem difficult until you had to do them yourself.

As Clarissa moved grimly about her work, she glanced up to view the morning sun flooding the valley, giving brilliance to the little pioneer settlement. The creek bubbled hurriedly toward the fields as if anxious to help the young green shoots wiggle their way upward. Papa and John were hitching Old Nell to the plow in the far field, the last one to be planted. Mary Jane and Wilford were playing peacefully for a short time anyway, under the trees.

A few months ago this peaceful picture would have filled her with a love for life. Before Mama had died, everything seemed to be perfect. Dream-

Family Girl

By Bonnie Muirbrook



ily, she remembered those happy days. There had been work to do, but Mother had been there to direct.

The Johnstons had been the nearest neighbors, and Maggie was her age. Together they had explored the realms of childhood, from mothering dolls to being heroines of an Indian ambush. Their friendship blossomed as they walked hand in hand into their teens. Looking back to those good times made the present seem more burdensome than before. Maggie was back east now and not subject to the hardships of pioneer life.

Clarissa was startled from her daydreams by Wilford's rather demanding voice, "Sissy, I'm hungry! Isn't it time for dinner?"

This practical question brought her hurriedly to the realization that Papa and John would be coming in from the field. As she began preparations for the noon meal, her resentment still smoldered.

She greeted her father and brother almost coldly as they washed up at the basin on the porch. All through the meal she was gloomy and cross, adding to her father's burden. William Thomas was finding it difficult to adjust to this new life without his wife, and the suddenly withdrawn, resentful attitude of his elder daughter worried him considerably. Ever since Rachel's

death, he had been afraid the extra responsibility would be too much for Clarissa, and he had tried to make it as easy as he could.

Now Clarissa spoke sharply, as she told him she must have more flour if she were to continue to prepare meals.

"John, hitch Nell to the wagon and bring some flour from the mill."

"What about the plowing?" asked John.

"I'll prepare the ditches while you are gone, and we'll finish the plowing when you return," her father answered tiredly.

A pang of guilt made Clarissa turn away. It was time the plowing was done, and Papa needed John's help. She could get along—well, she didn't care; no one worried about her problems.

"Clarissa, remember to get the children's clothes ready for church tomorrow."

"Yes," thought Clarissa, "I do not do what I want, but what I must."

Her resentment flared anew as she thought of all the work confronting her in order to prepare the children for tomorrow. Insisting that Mary Jane and Wilford do the dishes, she heated the flatirons on the stove and pressed Mary Jane's best gingham. Next came Wilford's "other" pants, a white shirt each for Papa and John, and then her own much-worn dress.

By that time Wilford and Mary Jane had finished the dishes.

"Sissy, let's go pick berries," begged Wilford.

"Then you can bake us a pie for supper," chimed in Mary Jane.

"I can't just run off and leave all this work;



besides, you haven't watered the garden yet, and you promised you would. Get the pails and run along," retorted Clarissa.

Crestfallen, the children took the pails from the hooks by the door and walked dejectedly from the room.

"I don't care," thought Clarissa hotly. "I haven't time, and besides, they might as well learn that life is just hard work."

She put the irons up to cool, sewed the missing button on John's shirt, and, as she attacked the basket of mending, became more and more absorbed in her self-pity.

The afternoon wore on; and as Clarissa became aware of the lateness of the day, she marched quickly toward the door, reaching automatically for the water pail. The empty hooks seemed to prick her heart as she realized how long it had been since she had heard the children's voices.

She lost no time in reaching the side of the cabin, where she viewed the garden, only half watered. The pails were gone, too. The fears that instantly grasped Clarissa were stopped almost as suddenly as they began, as Mary Jane's voice broke the stillness. "Sissy! Sissy!" As Clarissa turned, Mary Jane rounded the side of the house. "Sissy, where's Wilford?"

The question brought the fears racing back. Her heart thumped loudly in the stillness as she tried to control her voice. She knelt down near her sister and tried to remain calm as she asked, "Hasn't he been with you?"

Wild pictures flashed through Clarissa's mind as Mary Jane explained, "We went to the creek to pick berries. I got tired and went to sleep. When I woke up he was gone."

She was running so fast her breath came in short gasps. The creek! The very word caused her to tremble. Wilford had been warned many times not to get too near the edge. As she ran she called frantically, praying for an answer. Her eyes searched the bushes desperately, then turned to the clear water. Relief flooded her mind as she viewed the undisturbed area—but only momentarily, as she realized he was still missing and could be almost anywhere.

Continuing along the creek bank, the guilt weighted her soul like a water-laden sponge. Wilford, the youngest of the family, had always been

a source of happiness, especially during the dark days after her mother's death. Again her eyes penetrated the undergrowth and the bubbling stream of water. Finding nothing there, she turned to examine the surrounding landscape. The emptiness that confronted her caused her to point her steps toward the far field and Papa.

The weeds grew rank and close to the wheel ruts and seemed to wave tauntingly in the wind, as though they were daring her to find what she sought. Ahead, the hard-packed trail ended abruptly in soft sand as it dripped into the old wash. The weeds, too, disappeared, causing her to sight the small form asleep against the bank. She was upon him instantly, waking him with her happy tears. "Sissy, don't cry," protested Wilford, as she stood him up and brushed the sand from his clothing. Hand in hand, they

headed back toward the cabin and Mary Jane, who had followed as fast as her short legs would allow.

As they reached the cabin, Clarissa could see John unloading the flour from the wagon. "Clarissa, Papa and I are hungry. We haven't been playing all day, you know," reprimanded John as he handed her a letter. The sharp retorts

she was used to giving died in her throat, and she spoke gently. "Of course, John. I'll hurry." She tucked the letter into her apron, though she was curious to know its contents.

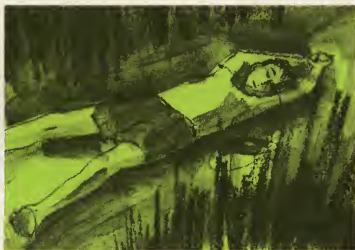
After the supper work was done and the younger children safely in bed, Clarissa joined her father and brother by the fire. Silently she opened the letter and began to read. Her father glanced up. "From Maggie?" he asked. Clarissa nodded and continued to read.

She laid the letter down and once again her father spoke. "How are the Johnsons?" She read the paragraph softly:

"I'm with Aunt Abigail, and Susie's staying with our cousins in Boston. The boys are scattered among my grandparents and my uncles. Papa's job on the barge makes it impossible for us to be together. How I long for a family once more. It seems years since mother died and we were together."

As Clarissa folded the letter, her eyes met with first her father's, then her brother's.

The little cabin seemed to glow in the firelight.





Attractions

By Andrew Gibbons

*There is one love
that lifts
a soul to heights
And one that draws the heart
in jumps
to its beloved;*

*Yet another love crawls
in lowness and guilt
toward its darkly desired,
only to find
it is not there.*



By Verlynne Insley

THE STORY IS TOLD of a woman who dreamed throughout her life of taking an ocean voyage. After many years of hard work she finally saved enough money for a week's cruise. The amount was only enough for the ticket, however. There was none left over for extras. The woman decided to go ahead with her plans despite her lack of funds. She packed enough cheese and crackers to last through the voyage and started out with the other passengers.

The cruise proved to be most enjoyable for the woman, except at mealtime. Every day, while her friends dined luxuriously in the banquet hall, she would remain on the deck with her cheese and crackers. Finally the trip came to an end and the passengers disembarked, thanking the captain and crew for their service. On her way off the boat the woman passed a steward who looked at her with a most puzzled expression.

"Pardon me," he said, approaching politely. "I don't believe I ever saw you join us for dinner. You weren't ill?"

Slightly embarrassed, the woman explained her financial predicament and told how she had solved the problem.

The steward's confusion turned to surprise. Almost regretfully he showed the woman her ticket. "Your meals came with the price of the cruise," he explained. "They were free!"

This story has done much in helping me become more keenly aware of my "ticket" and its "extras" that are sometimes so easily overlooked. I live in a great country, my body is sound and healthy, and, most important, I have a religious birthright.

Like many people who are born into the Church, I have often been guilty of taking its blessings for granted. I learned all the lessons while growing up, and soon realized I was part of a good thing. But, while the banquet hall was nearby, I remained on the deck, nibbling.

One summer, after much parental persuasion, I began to read the Book of Mormon. Suddenly I was fascinated. For the first time I discovered some of the "extras" that the truth offers. I was thrilled as I read and watched the prophecies and scriptures fall into place with the overall gospel plan. To my enthusiastic exclamations, Mother's only comment was, "It's been on the shelf all the time."

Later, as a stake missionary, I delighted in watching other people experience these same joyful moments of recognition. The gospel was all so simple and true. People who were unaware of it were surely missing the most important dividends in life. How thrilling it was to explain the truth to those who were tired of "cheese and crackers."

In reality, the saddest waste of opportunity is found within the Church. Here the tickets read "noble birthright," and with their price comes wealth unlimited, a fortune that often goes unrecognized and unclaimed or is sold for a fraction of its worth.

While working at a college cafeteria, a friend of mine became involved in a serious dilemma. One hectic day a convention from Nevada added 500 lunches to the normal student total, which involved handling a great amount of extra money. When the cafeteria finally closed and the cash registers were totaled, my friend found to her dismay that she was twenty dollars short. She recounted several times, but with no change in the total. Another cashier also counted the money with the same result. My friend took the money to the manager's office and then went home, fully expecting to be without a job the following day, for she had no way to make up the sum. When she found no separation notice waiting the next morning, however, my friend curiously asked about the missing money.

"It was the funniest thing," the manager laughed. "We all made the same mistake. You'll never guess. We had been counting silver dollars as fifty-cent pieces. I guess we just aren't used to money from Nevada!" The error was a simple oversight, but what a difference it made in the final outcome. The mistake also taught a lesson.

The blessings we take for granted as members of the Church can be, and often are, only oversights, but the total loss registered will be far more than twenty dollars, and the lesson is often learned too late. How wise we all would be to look hard and long at the riches within our grasp, making certain we are not subsisting on cheese when we could have steak, or seeing mere fifty-cent pieces when we are holding silver dollars. The matter is worthy of consideration and thought, for how pathetic it would be to realize too late what we had within our power—when our stomachs are empty, the voyage is over, and there's no turning back.



ANNOUNCING

a new contest

1968 Era of Youth Writing Contest

Scholarships and Cash Awards

We want you to enter . . .

Three separate competitions

Enter the one for the college you are interested in attending:
Brigham Young University
Ricks College
Church College of Hawaii

All three schools are awarding full and partial scholarships
for the best young writers.

(Please note: No entries from the mainland USA will be
accepted for the Church College of Hawaii scholarships.)

Eligible Entrants:

High school seniors (1967-68)

College-age (under 25 years of age on January 1, 1968)

Rules:

- Original poetry, short stories, or feature articles should be typewritten on white paper 8½ x 11 inches, double-spaced, on one side of the paper only.
- Each entry must be designated by a pen name and must be accompanied by a sealed envelope containing:
 1. The author's actual name, age, home address, title of entry, and a wallet-size photo.
 2. The following statement: "This work is original," signed by the author. (Original means that it is the work of the writer and not something copied from some other source or planned or written by others.)
- At the top of the first page of the manuscript, the author should write either BYU, RICKS, or CHURCH COLLEGE OF HAWAII, to designate which school he/she would be interested in attending if the entry merits a scholarship award.
- Entries must be mailed to the Era of Youth Writing Contest, 79 South State Street, Salt Lake City, Utah 84111, postmarked not later than December 31, 1967.
- Winning entries become the property of *The Improvement Era*. The *Era* reserves first publication rights to all entries. Payment for non-winning entries will be made upon publication. No entries will be returned.
- All entries should be suitable for publication in *The Improvement Era*.

A Song in the Night

By Ruth C. Ikerman

Illustrated by Jeanne Lindorf

● One of the joys of my life centers in the hymns I learned as a child in Sunday School. Never a soloist, I have received great satisfaction in being a humble part of the chorus—in a church choir, in a college glee club, and with the birds outside my kitchen window.

When I am discouraged or worried, I go out to my garden and pick up a watering hose and sing myself into a better mood by humming the tunes or voicing the words of hymns.

Sometimes I have to sing loudly to remind myself of the promises of faith and deliverance. Never was the need more urgent than on a hot night of summer several seasons ago when I went out into the dark while a loved one slept inside, recovering from illness.

I was tired and discouraged, and the tension showed in my voice. How fortunate it was, I thought, that everybody within listening distance was away. One neighbor was at the beach, another at the nearby mountains, a third vacationing in another state. The little house on the side street was completely dark, so I supposed this neighbor whom I knew but slightly was away also.

Thus isolated, I started to sing, but my voice broke. Again I tried and had to give it up as a bad job. Finally, with almost a yell, I made a third attempt and managed to keep to the tune.

For over an hour I sang, totally undisturbed and feeling completely alone on my little island of depression. Then I went indoors, rested enough by the comfort of the hymns to fall into a deep but troubled sleep.

Next morning there was a knock at the door. There stood the slightly known neighbor, looking wan and pale. She moved shakily into a chair. "I came to thank you for singing those glorious hymns. You will never know how much I needed them."

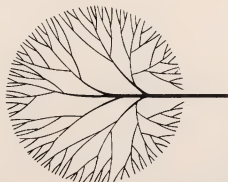
I told her I had thought I was singing to myself to keep up my own courage. "You strengthened me," she said. "I learned yesterday that I must have extensive medical care and must move from here to live with my daughter. I was lying in bed fighting the move with all my heart. Now it is all right, and I can do what is necessary."

When she left I reflected anew how we are a part of each other in this life and that it matters indeed how well we bear our own burdens, for unknown to us someone may be needing us for strength and courage.

Out of my temporary discouragement and heartache I had sung the hymns of faith, love, and courage for my neighbor who needed their solace, too. I determined to remember that there is special blessing in facing life with a hymn in my heart. O



Major Genealogical Record Sources in United States



The chart that follows contains the major genealogical record sources of the United States, together with type of record, territorial and state governments, and quite often it is found that records once kept have since been destroyed.

The information given and the general availability of genealogical records in the United States is inconstant. During the pioneering and developmental period, records were kept differently under the various jurisdictions of town, county, territorial and state governments, and quite often it is found that records once kept have since been destroyed.

The period of time covered by many of the records listed as major sources depends upon the organization date of the offices having jurisdiction over the records. For this reason only general statements, such as "colonial period to present" or "from time of settlement to present," are made concerning the period covered by such records.

Since many of the records of genealogical importance in the United States are maintained at the county level of government, it is necessary to know the formation date and origin of the county in which the records may have originated. For such information, see *Handy Book for Genealogists*, fourth edition, by the Everton Publishers, Logan, Utah.

● In identifying ancestors, genealogical researchers need the answers to four key questions regarding record sources:

1. What types of records exist that will aid in the identification of ancestors?
2. What periods of time do the existing records cover?
3. What genealogical information appears in the existing records?
4. What is the availability of existing records for searching?



TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
1. BIRTH and RECORDS (State Registers) New England Eastern Middle West Far West Southern	Approx. 1550-present 1865-present 1865-present 1867-present 1910-present	<i>Births:</i> names, date and place of birth; parents' names, ages, residence, occupations. <i>Deaths:</i> names, date and place of birth, date and place of death, occupation, name and residence of informant, cause of death; parents' names, places of birth.	State registrar of vital statistics (see Public Health Service, <i>How to Write for Birth and Death Records</i> , available by writing to the Superintendent of Documents, Government Printing Office, Washington, D.C. 20401)
2. MARRIAGE RECORDS	From time of settlement of town or county to present	Names, date and place of marriage; names, ages, residences, occupations of bride and groom; names of parents; residence of couple; (since 1900) also information mentioned above as in birth records.	State registrar of vital statistics, clerk of the court, or county clerk, or equivalent office (see Public Health Service, <i>How to Write for Marriage Records</i> , available by writing to the Superintendent of Documents, Government Printing Office, Washington, D.C. 20401)
3. DIVORCE RECORDS	From formation of town or county to present	Names, date, residence, length of residence, date of filing, description and distribution of property, date of custody rulings.	See Public Health Service publication no. 590C <i>Where to Write for Divorce Records</i> , available by writing to the Superintendent of Documents

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
4. FEDERAL CENSUS RECORDS	1790	Name of head of household; number of free white males 16 years and up; number of free white males under 16; number of free white females; number of free colored persons; number of free persons of some other race; sometimes town (or district) of residence	Indexed and published by state; following states available (GS): Conn, Md, Mass, N.H., N.Y., Pa., S.C., Va. Census records for 1790 are available for Ind., Ky., and Va. tabulated from tax lists of approx same time period (GS); in many libraries
	1800	Name of head of household; number of free white males 16 years and up; age categories: 16-18, 18-26, 26-45, 45 and upwards; number of free white males; number of free white females; number of free colored persons; number of free persons of some other race; number of slaves; town (or district) and county of residence	Those still extant are in the National Archives; on film (GS) and in many other libraries
	1810	Same as 1800	Same as 1800
	1820	Same as 1800 with additional column for number of free white males 16-18; number of persons not naturalized; number engaged in agriculture; number of persons engaged in manufacturing; number of persons engaged in commerce; number of colored persons (sometimes in age categories); number of free white males; number of free white females; number of free colored persons; number of free persons of some other race; number of slaves; town (or district) and county of residence	Those still extant are in the National Archives; on film (GS) and in many other libraries
	1830	Name of head of household; number of free white males and females in age categories: 0-5, 5-10, 10-15, 15-20, 20-25, 25-30, 30-35, 35-40, 40-45, 45-50, 50-55, 55-60, 60-65, 65-70, 70-75, 75-80, 80-85, 85-90, 90-100; over 100; number of free white males; number of free white females; number of free colored persons in age categories: 0-5, 5-10, 10-15, 15-20, 20-25, 25-30, 30-35, 35-40, 40-45, 45-50, 50-55, 55-60, 60-65, 65-70, 70-75, 75-80, 80-85, 85-90, 90-100; over 100; number of free white males; number of free white females; number of free colored persons; number of free persons of some other race; number of slaves; town (or district) and county of residence	Those still extant are in the National Archives; on film (GS) and in many other libraries
	1840	Same as 1830 with additional column for number of free white males 16-18; number of persons not naturalized; number engaged in agriculture; commerce, manufacturing, agriculture; commerce, manufacturing; number of persons engaged in commerce; number of colored persons; number of free white males; number of free white females; number of free colored persons; number of free persons of some other race; number of slaves; town (or district) and county of residence	Those still extant are in the National Archives; on film (GS) and in many other libraries
	1850	Name of every person; sex; age; race; color (white, black, or mulatto); place of birth; date of immigration; occupation; or trade of each male over 15; name of each female over 15; date of birth of each person listed; naming the state, territory, or country; if foreign born, date of immigration; whether unable to read and write; whether deaf and dumb; whether insane; static, pauper, or convict; town (or district) and county of residence	Those still extant are in the National Archives; on film (GS) and in many other libraries

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
4. FEDERAL CENSUS RECORDS (Cont)	1860	Same as 1850, with column for value of personal estate	Those still extant are in the National Archives; on film (GS) and in many other libraries
	1870	Same as 1860, except: includes Chinese and American Indians; includes color; if father or mother was of foreign birth, if born within the year, the month; if eligible to vote	Those still extant are in the National Archives; on film (GS) and in many other libraries
	1880	Same as 1870, except: in cities, name of last birthday prior to 1 June 1880; instructions for head of household; instructions for head of household; instructions for head of household; unemployed during census year (1 June 1880); instructions for head of household; country of birth of father and mother; NOTE: Instructions were to exclude any children born after 1 June 1880 and to include persons who died after 1 June 1880	Those still extant are in the National Archives; on film (GS) and in many other libraries
	1890	Names of surviving soldiers, sailors, and marines; names of widows; rank; service in years, months, and days; enlistment and discharge; length of service; remarks (sometimes giving date of death) NOTE: Regular census destroyed by fire	States of Ala through Ken destroyed by fire; those extant are in National Archives; on film (GS) and in other libraries
	1900 to 1930 at 10-year intervals	Similar to previous censuses with some detailed details	Bureau of Census only; information released only by special request
5. MORTALITY SCHEDULES	1850, 1860, 1870, 1880	Names of persons who died during the 12-month period preceding 1 June of census year; information generally corresponding to the contemporary federal census; date and cause of death	Some in print (GS); some on film (GS); state libraries and archives; National Archives; genealogical societies; information generally arranged by state showing the holdings of institutions identified by name and location; National Archives, <i>Quarterly</i> , Vol. 52, No. 4 (Dec 1864), p.269
	1895	Names of persons who died during the 12-month period preceding 1 June of census year; information generally corresponding to the 1890 federal census; date and cause of death	States of Colo, Fla, Neb, N.M. only; National Archives
6. STATE CENSUS RECORDS	Approx. 1845 to 1945 varying intervals	Generally the same information as on federal census; more information than contemporary federal census in some states	State archives; genealogical and historical societies; State Census Bureau; State Census Office, 1948

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
7. PROBATE RECORDS	From formation of county, to present	<p><i>Wills</i>: name of testator, residence, legacies or bequests, description of land and property, date of will and probate, signature, witness</p> <p><i>Guardianships</i>: date of appointment, name of guardian, name and age of child, names of parents, names of siblings, accounts</p> <p><i>Petitions</i>: name of decedent, date of death, names of heirs, names of heirs, ages, relationships</p> <p><i>Estate distributions</i>: name of decedent, names of heirs, date of distribution, filing, list of heirs with ages and residence, description of property, witnesses, executor</p> <p>NOTE: A number of other documents are available in probate records which usually contain very limited genealogical information</p>	<p>Some of film (GS); office of clerk of probate court or equivalent office New England</p> <p>National Archives</p>
8. LAND RECORDS	From date of settlement or formation of county to present	<p><i>Grants</i>: date of grant and date of recording, name, consideration, location and description of land, witnesses</p> <p><i>Deeds and mortgages</i>: date of deed, date of recording, name, residence, witnesses, sometimes relationships</p> <p><i>Tax lists</i>: dates, names, value of property, wherehouse, number of children, sometimes date of death under 21 (variable)</p> <p><i>Patents</i>: name of patentee, place of residence, date of patent, description of land</p> <p><i>Donation land files</i>: legal description of land, name of entryman, length of residence on land, date of purchase, date of death, date of death if married, the date and place of death</p> <p><i>Homestead entries and pre-emption claims</i>: name, age, post office of homestead, date of purchase of house, date when residence was established, number and relationship of witnesses, citizenship, affidavit of witnesses</p> <p><i>Credit prior, credit under, and cash entries</i>: name of purchaser, residence, date of purchase, date of sale, description of land, consideration</p>	<p>County recorder of deeds, National Archives; state archives; some on film (GS)</p> <p>County recorder of deeds, some on film (GS); New England</p> <p>Town or county clerk, county land office; state archives; historical societies; some on film (GS)</p> <p>National Archives; state archives</p> <p>National Archives; state archives</p> <p>National Archives</p> <p>National Archives</p>

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
8. LAND RECORDS (Cont)	From date of settlement or formation of county to present	<p><i>Boundary land grant files</i>: name of veteran, service information, description of land, date of grant, name, date of purchase, name of heirs, name of correspondent, court decisions, and reference to patent</p> <p><i>Private land claims files</i>: affidavits, correspondence, court decisions, and reference to patent</p> <p><i>Land disputes</i>: names, dates, residences, names of witnesses, names of attorneys, companies, regiments, etc.</p> <p><i>Service records</i>: names, service information, company or unit, rank, date and place of enlistment, date of discharge, date of death, date and place of burial, death dates and places</p> <p><i>Possession</i>: name as service records, with affidavits of friends or relatives, sometimes residences, marriage in service records, sometimes genealogical data concerning children</p> <p><i>Boundary land warrants</i>: (see land records)</p>	<p>National Archives</p> <p>National Archives; state archives, state land offices</p> <p>Town clerks; records of courts concerned with land disputes; genealogical and historical societies</p> <p>Many lists in print, some (GS); state archives, genealogical and historical societies</p> <p>National Archives (information may be written on NAR 386 available by writing to General Records Administration, National Archives and Records Services, Washington, D.C. 20408); state archives; many lists in print, some (GS)</p> <p>NOTE: Original federal pension files prior to 1813 were destroyed but some have been reconstructed from state records</p>
9. MILITARY RECORDS	Colonial period to 1775 to present	<p><i>Charterings or births</i>: date and place of birth or christening, name of parents, names, residence, occupation</p> <p><i>Marriages</i>: names, date and place of marriage; sometimes names of parents, occupation</p> <p><i>Deaths and burials</i>: name, date and place of death or burial, age, some names of parents, occupation, name of parents</p> <p><i>Admissions</i>: name, date, professions, residence or church, sometimes relationships to others admitted</p> <p><i>Removals</i>: name, date, new residence to others removed</p> <p><i>Memberships</i>: name, date, sometimes parents' names</p> <p><i>Manuscripts</i>: names, actions taken, lists of poor; (information varies)</p> <p><i>Gravestone inscriptions</i>: name of deceased, date and place of death or burial, name of parents, name of spouse</p> <p><i>Serious records</i>: same as gravestone inscriptions, with additional information regarding location of grave</p>	<p>Central depositories of churches; genealogical and historical societies; local custody; some on film (GS); some on film (GS)</p>
10. CHURCH RECORDS	Settlement of locality to present	<p><i>Charterings or births</i>: date and place of birth or christening, name of parents, names, residence, occupation</p> <p><i>Marriages</i>: names, date and place of marriage; sometimes names of parents, occupation</p> <p><i>Deaths and burials</i>: name, date and place of death or burial, age, some names of parents, occupation, name of parents</p> <p><i>Admissions</i>: name, date, professions, residence or church, sometimes relationships to others admitted</p> <p><i>Removals</i>: name, date, new residence to others removed</p> <p><i>Memberships</i>: name, date, sometimes parents' names</p> <p><i>Manuscripts</i>: names, actions taken, lists of poor; (information varies)</p> <p><i>Gravestone inscriptions</i>: name of deceased, date and place of death or burial, name of parents, name of spouse</p> <p><i>Serious records</i>: same as gravestone inscriptions, with additional information regarding location of grave</p>	<p>Central depositories of churches; genealogical and historical societies; local custody; some on film (GS); some on film (GS)</p>
11. CEMETERY RECORDS	Colonial period to present	<p><i>Charterings or births</i>: date and place of birth or christening, name of parents, names, residence, occupation</p> <p><i>Marriages</i>: names, date and place of marriage; sometimes names of parents, occupation</p> <p><i>Deaths and burials</i>: name, date and place of death or burial, age, some names of parents, occupation, name of parents</p> <p><i>Admissions</i>: name, date, professions, residence or church, sometimes relationships to others admitted</p> <p><i>Removals</i>: name, date, new residence to others removed</p> <p><i>Memberships</i>: name, date, sometimes parents' names</p> <p><i>Manuscripts</i>: names, actions taken, lists of poor; (information varies)</p> <p><i>Gravestone inscriptions</i>: name of deceased, date and place of death or burial, name of parents, name of spouse</p> <p><i>Serious records</i>: same as gravestone inscriptions, with additional information regarding location of grave</p>	<p>Central depositories of churches; genealogical and historical societies; local custody; some on film (GS); some on film (GS)</p>

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
12. NEWS-PAPERS	Settlement of locality to present	<i>Obituaries:</i> name, date and place of birth and death, dates of birth and marriage, residence, brief biography, dates of death and death certificate. <i>Marriage announcements:</i> names of bride and groom, date and place of marriage, residence, occupation, parents' names. <i>Deaths:</i> name, sex, date and place of birth, name and residence of parents. <i>Divorces:</i> names, date and place of divorce, indication as to minor children. <i>Minutes of town meetings:</i> actions taken, list of poor, deeds, etc. <i>Vital statistics:</i> birth, marriage, and death records (may be included in minutes). <i>Tax lists</i> (see land records)	1899-1929: see <i>Chronicle, Standard, Republican History and Bibliography of American Newspapers</i> (Worcester, Mass.: American Antiquarian Society, 1941). 1891-1906: see Winifred Gregory, <i>American Newspapers and Periodicals Published in the U.S. and Canada</i> (New York: H. W. Wilson, 1937). 1940-present: see William F. McCallister, <i>Dictionary of American Newspapers and Periodicals</i> (Philadelphia: N. W. Ayer & Sons, 1953). Local depositories; libraries; few (GS)
13. TOWN OR CITY RECORDS New England and Eastern states	From organization of town or township to present	Historical data regarding locality concerned; historical and genealogical data; names of persons of prominence; list of men in military service	Some in print (GS); some on film (GS); genealogical and historical societies; local custody; New England
14. PUBLISHED HISTORIES	Formation of locality or state to publication date	Historical data regarding locality concerned; names of persons of prominence; list of men in military service	Some (GS); libraries; genealogical and historical societies; Library of Congress
15. FAMILY OR GENEALOGICAL RECORDS	Colonial period to present	<i>Printed family genealogies and histories:</i> historical and genealogical data; names of persons of prominence; documentation may be incomplete or unproved. <i>Manuscripts:</i> historical and genealogical data; names of persons of prominence; documentation may be incomplete or unproved	Good collection (GS); some on film (GS); libraries; genealogical and historical societies; private collections; Library of Congress
16. PRIOR RECORDS	Colonial period to present	<i>Genealogical and historical organization periodicals:</i> genealogical and historical data; names of persons of prominence; usually well documented. <i>Family organization periodicals:</i> genealogical and historical data; names of persons of prominence; usually well documented	Excellent collection (GS); libraries; genealogical and historical societies; Library of Congress
17. EMIGRATION RECORDS	1599 to present	<i>Passenger lists:</i> names of heads of families; names of all family members; ports and dates of departure; names of ships; occupation; place of origin	Some lists in print (GS); libraries; genealogical societies; some on film (GS); <i>A Bibliography of Ship Passenger Lists, 1538-1892</i> , ed. by Philip Barbour (New York: The New York Public Library, 1921)
18. NATURALIZATION RECORDS	1707-1906	Name, date of filing, country of foreign birth, date of arrival in U.S., date of naturalization, sometimes date and place of birth	Court of jurisdiction

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
18. NATURALIZATION RECORDS (Cont.)	1906 to present	Names, names, children living, place of birth, residence, occupation, ports and dates of departure and arrival, date of naturalization, date and place of naturalization	Office of Immigration and Naturalization in area involved (residence of applicant)

1. Custodianship for New England records is outlined in the following table:

STATE	CUSTODIAN		
	Town	County	Judicial District
Connecticut	Vital records, land records		Probate records
Maine	Vital records	Land records, probate records	
Massachusetts	Vital records	Land records, probate records	
New Hampshire	Vital records	Land records, probate records	
Rhode Island	Vital records, land records, probate records		
Vermont	Vital records, land records		Probate records

Many of the sources included in the preceding tables do not apply to Indians. Records of Indian tribes were kept by the federal government and by the tribes themselves. After integration with the white race, Indians are recorded in the sources indicated in the tables. For information regarding records housed in the National Archives, see National Archives publication No. 64-A, *A Guide to Genealogical Records in the National Archives* (50c), available by writing to the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C.

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A Forgotten Reformer

By Derek Dixon

● On November 25, 1695, the prelates and divines of Oxford University met in solemn convocation and roundly condemned a certain Dr. Sherlock for preaching heretical doctrines in the university chapel. Dr. Sherlock had stated in one sermon that the godhead consisted of three separate and distinct individuals!

Not only was Dr. Sherlock condemned verbally, "counterblastes" were also written containing long extracts from earlier works in an attempt to brand Dr. Sherlock as heretical. One of these "counterblastes" was a pamphlet translated from the Latin in 1567. A copy of the 1696 edition, which defames Dr. Sherlock, is in the Birmingham Reference Library, Warwickshire, England.

The title page says: "A Short history of Valentinus Gentilis the Tritheist, tryed, condemned, and put to death by the Protestant Reformed City and Church of Bern in Switzerland, for asserting the Three Divine Persons of the Trinity, to be Three distinct, eternal spirits."

A short but biased synopsis of the life of Gentilis then follows. He was born at Campania, near Naples, Italy, and as a young man he went to Geneva where he fell in with a group of Italians who had been banished because of their religious beliefs. They preached a new doctrine—that the Trinity consisted of three separate and distinct beings. After a short period of intense study, Gentilis joined the group and began to preach the new doctrine. In 1558 the authorities arrested him, making the following charges:

"(1) That he dissented from us, and all the orthodox in the doctrine of the trinity.

"(2) That he had thrown many scandalous and unheard of imputations upon our church, and charged her with heresie. . . .

"(3) That his writings contain many impious blasphemies, frequently used by him in his disputes concerning the trinity. . . ."

Gentilis was forced to recant—on the threat of death—and submitted to the following:

Illustrated by
Travis Winn

"First, That you shall be stript close to your Shirt, then barefoot and bareheaded shall carry in your hand a lighted Torch, and by God's pardon and ours on your knees, by confessing yourself maliciously and wickedly to have spread abroad a false and heretical doctrine; but that you do now from your heart detest and abhor those abominable, lying, blasphemous books you composed in its defence; in testimony whereof you shall cast them with your own hands into the flames, there to be burnt to ashes; and for more ample satisfaction we do enjoin you to be led through all the streets of this city, at the sound of the trumpet, and habited as before; and do strictly command you not to depart the city without permission."

Shortly after this Gentilis did depart the city—without permission. He fled to Lyons, France, where he collected evidences of his belief from the Greek and Latin fathers. He wrote a book, *Antidotes*, which was never published.

He traveled throughout France and finally stopped at Gaium, Switzerland. Since he was not in the habit of keeping his convictions private, he was by this time quite famous. Thus it is not surprising to find the governor of Gaium demanding a confession of his beliefs, which document he would send to the clergy at Bern. Gentilis wrote the confession, but he sent it to a publisher instead—and dedicated it to the governor.

He then fled to Lyons, only to be imprisoned for two months. From there he went to Poland and spent two years "causing much strife because of his doctrines." He returned to Gaium where, not surprisingly, the governor promptly threw him into prison, and on June 2, 1566, he was ordered to Bern to be examined by the Senate.

What were the doctrines that brought Gentilis into such abuse and persecution? Chapter 5 of the pamphlet written about him in 1567 has the statement that it "contain[s] some propositions taken out of his [Gentilis'] books of the Trinity, which we [the au-

thors of the pamphlets] Judge to be false." It then continues:

"And now we desire the whole church of God, and the piety of all succeeding ages to judge of the following position, wherein he [Valentinus Gentilis] does either by an impudent prevarication scandalize and bespatter us, or, which is far worse, impiously blaspheme God.

"And first, he calls the Trinity [that is, the doctrine of three in one] a mere human invention, . . . and directly contrary to the Word of God.

"Secondly, he affirms, That the Father alone is that One only God, set forth to us in the Holy Scripture.

"Thirdly, That the Son is not of himself, but of the Father, to whom He is Subordinate as to His Maker.

"Fourthly, The Father, Son and Holy Ghost are not only three distinct Persons, but have also Three distinct Essences or Substances.

"Fifthly, The Son was begotten by the Father, according to his Substance, and differs from the Father as a Subordinate Spirit.

"Sixthly, There are in the Trinity Three Eternal Spirits, each of which is by himself God.

"Sevently, That these three Spirits differ from each other in Order, Degree, and Propriety of Essence."

For teaching these things Valentinus Gentilis was sentenced to beheading by the Senate of Bern. And "as he was led out to execution, the obstinate wretch did not cease to glory in his unruly and pertinacious stubbornness and expecting praise from it (as the Devil's martyrs used to do) never left off crying out, That he died a martyr for the Glory of the most high God. . . ."

What is most interesting is that in the fate of Gentilis we can see the fate of the gospel had it been restored in Europe instead of America. If such men as Gentilis were killed for teaching the truth about God as they found it in the scriptures, what would have been the fate of such a man as Joseph Smith, who said that he had seen "the Father and the Son" face to face? O



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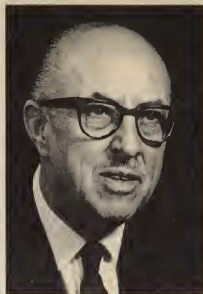
Microfilm Display in Miami

The Genealogical Society sponsored a display booth at the National Microfilm Association convention in Miami, Florida, recently. The display depicted the Church's extensive microfilming program. Brother Van A. Neiswender, manager of the microfilm production division of the Genealogical Society, explained to visitors the work done by the Church in microfilming records and storing them in the Granite Mountain Records Vault.



National Officer

Dr. Jay Slaughter of Ricks College will complete a two-year term as national president of Kappa Kappa Psi, national band organization, in August. He will conduct the group's convention at Fort Worth, Texas, August 27-31.



Gold Medal Award Winner

Gordon Burt Affleck, managing director of Church procurement, was recently presented the National Association of Purchasing Agents Gold Medal Award as "a mark of esteem and appreciation for his guidance to purchasing agents in America."



Visitors' Center at Harris Home

A new visitors' center is to be opened this summer at the Martin Harris home near Palmyra, New York. Highlighted will be paintings, sculptures, and other exhibits pertaining to witnesses to the Book of Mormon. Included among the exhibits is the painting (above) depicting Professor Charles Anthon tearing the certificate he had previously given to Martin Harris certifying that the characters transcribed from the plates were true characters and the translation was correct.



Lion House Pioneer Memorial

The Lion House, one of Brigham Young's homes, is being remodeled for use as a social center by the YWMA general board. The remodeling includes removal of some of the partitions to make larger space areas and building of a cafeteria in the basement. The home will be furnished by the YWMA with furniture of the pioneer period. The Lion House is one of 48 sites selected as national historic landmarks by the advisory board on National Parks, Historic Sites, Buildings, and Monuments.



First Chapel on China Mainland

President Hugh B. Brown of the First Presidency dedicated the first chapel to be dedicated on the mainland of ancient China on April 16. It is located at Un Long in the Honk Kong zone. The Un Long Branch has a membership of 234 and is a part of the Southern Far East Mission.



Apostle Completes Rotary Assignment

Elder Richard L. Evans of the Council of the Twelve spoke to an estimated 17,000 Rotarians from 90 countries at the opening session of the international Rotary convention at Nice, France, May 21. Elder Evans has just completed his term as Rotary international president, after having traveled to more than 50 countries during the past year in the performance of his duties.



Vice-chancellor at UCSB

Charles Raymond Varley, a former high counselor in the American River Stake, has been named the new vice-chancellor for business and finance at the University of California at Santa Barbara. He was formerly assistant director of the California Department of Public Works. Brother Varley, who was born and reared in Salt Lake City, is married and the father of seven children.



Days of '47 Royalty

Reigning over Salt Lake City's Days of '47 celebration will be Marilee Christensen, a descendent of Utah pioneers. She and her attendants, who were selected from a field of 152 candidates in a contest sponsored by the Daughters of Utah Pioneers, will reign over events commemorating the arrival of the Utah pioneers in Salt Lake Valley July 24, 1847. Marilee is active in the Millcreek 11th Ward in Salt Lake City. Her attendants, who are also descendants of pioneers, are Gail Rich, Salt Lake City, and Linda Nickle, Delta, Utah.



Federal Budget Commission Chairman

David M. Kennedy, Chicago banker and former member of the Chicago Stake presidency, has been appointed chairman of a 16-member commission in the Johnson administration. He will direct a study of how the federal budget is prepared and presented to the public. He is currently chairman and chief executive officer of the Continental Bank and Trust Company of Chicago. Brother Kennedy is also chairman of the Brigham Young University national development council.

By Neil J. Flinders
Instructor, Ogden Institute
of Religion

Teaching

PART I

● The statement *teaching is a touching business* infers two assumptions: (1) someone is to be touched and (2) some technique(s) or method(s) for touching the feelings and spirit of another person exists. These two assumptions form a convenient division for discussing the process of effective teaching in the religious education program of the Church. First, what is the nature of the student—what is the nature of man? Second, how does one go about influencing the behavior of such a being?

Part one of this article will treat the first question by reviewing four issues: (1) What is man? (2) How does man learn? (3) What motivations for learning exist? (4) What is meant by the term *religion*? Part two will discuss some of the challenges that face religious educators as they grapple with the task of touching the lives of others.

Teachers of religion are not involved in just *dispendive teaching*; they are involved in *directive teaching*—teaching that accepts the responsibility to produce specific behavioral responses. This emphasis creates some rather unique challenges. It assumes that the teacher's influence will be reflected in the student's behavior in the

manner the teacher intended. This assumption presumes the teacher is capable of working with the student on an effective level—on a feeling level, on a level that touches the emotional and spiritual systems as well as the intellectual or rational powers of the student.

What Is Man?

The answer a person provides to the psalmist's query, "What is man that thou art mindful of him?" is reflected in that person's social attitudes and interpersonal relationships. For men and women who devote their lives to a work that deals primarily with helping man come to know himself, his neighbor, and his Heavenly Father, the answer to the question is particularly vital. The religion teacher in The Church of Jesus Christ of Latter-day Saints is challenged to comprehend and adopt the most ennobling and positive definition of man; and, in turn, the definition needs to be evidenced in the teacher's behavior. Acceptance of the value and worth of the individual is the most fundamental prerequisite for successful teacher performance in the religious education program of the Church.

No philosophy accords man such stature and importance as does that contained in the Church of Jesus Christ. Man is a literal child of God. He is more than a subject of nature. He exists upon a self-existing principle; but with the program provided by his Heavenly Father, he is able to move through a series of developmental stages—from a spirit being, to a mortal, to an immortal soul. This program we know as the eternal plan of salvation. It encompasses man's pre-earth life, his earth life, and his post-earth life.

As a mortal being, man is in a probationary state—a state of being in which he is tested to see if he can acquire those characteristics and attributes that will entitle him to become like his eternal parents, worthy of retaining the power of procreation so that he might embark upon the task of bringing to pass the immortality and eternal life of his own posterity.

Each individual, therefore, is important in terms of his eternal parentage. As a child of God, he is a member of a heavenly family. In this eternal sense man needs God, just as, in the mortal sense, he needs earthly parents. Conversely, God needs man, just as a parent

Is a Touching Business

needs children. The Father glories in children who glorify and honor his name, not in children who rebel against and dishonor him. He needs children who accept the other members of the family. He needs children who behave in such a way that they achieve success and find joy and happiness.

This definition of man's relationship to his brothers and sisters and to his God justifies a program of religious education. Man's purpose transcends mortality. Therefore, his training, if he is to achieve his potential, must transcend mortality. This is the assignment of the religious educator. In order to aid man in this quest, the teacher of religion must be aware of and adept at promoting the kind of learning that will help men and women progress according to the eternal plan. Man must be touched in such a way that he will respond in harmony with his potential destiny.

How Does Man Learn?

There are numerous theories of learning. Most of these are the results of attempts to analyze and explain the technical process of idea acquisition and its effect on

behavioral response. These step-by-step technical descriptions of the relationships between mental awareness and physical behavior are providing beneficial insights to the educator that are making it possible to improve educational efficiency. The traditional assumptions of psychology and physiology, however, have not taken into account the premortal existence of man. To this extent there is an element of the unknown that is complicating the search to fully comprehend how and why man learns and behaves as he does.

Recognizing the natural limitations of scientific research, it is still possible to combine what has been learned through research with what has been revealed by the Lord, and come up with an operational description of the learning process. Although this approach does not offer an explanatory theory in the scientific sense, it does provide a functional theory that is very usable. A practical system of some type is necessary in guiding educational endeavors if a professional performance is to result in the classroom. The following set of principles is one way of stating some rather self-evident conclusions that can be derived from an examination

of social-psychological research, revelation, and man's life experiences.

The following are principles of learning that provide guidelines for religious educators:

1. Learning is the product of experience, and, in a broad sense, experience of some type is prerequisite to all learning. Whenever there is experience, there is some kind of learning.

2. Experience tends to produce ideas or concepts, and, because man's capacity to reason is an individual power, the conclusions that result from the thinking process will reflect some variation.

3. Experience and the subsequent conclusions drawn from experiences tend to create feelings within a person that determine his behavior.

4. Behavior that seems to satisfy the individual tends to be repeated.

5. Patterns of behavior that result from the experiences, ideas, feelings, and actions of a person tend to stabilize, and these patterns constitute one's character.

6. Ideal patterns of behavior or character are those that cause a person to respond to life and its laws in ways that are in harmony with truth and the eternal welfare

of the individual. This is the achievement of perfection. This is the goal of education.

7. To be meaningful in the eternal sense, the learning process is dependent upon interpersonal interaction, and the educational programs must provide for this factor in the curriculum in order to *direct* the integration of the learn-

ing experience. (Note: Educational programs that are designed only to assume responsibility for dealing with the individual and the subject matter are merely *dispersive*-type educational programs. Such systems are avoiding the most significant aspect of true education—its application. The *directive*-type educational system incorporates into

its design provisions for integrating its educational objectives through interpersonal interaction.)

The learning matrix described above becomes so complex as man encounters his multitudinous experiences that, at present, it is beyond our comprehension. We do know, however, that the principles of the gospel of Jesus Christ and their attendant ordinances are designed to help man to move into harmony with truth rather than away from harmony with truth. Such principles as love, repentance, forgiveness, faith, virtue, and temperance hold the secrets of educational excellence. Eventually, if we continue to study these revealed truths academically as well as spiritually, we will learn the “how” and the “why” of their influence on man.

*

Richard L. Evans

The Spoken Word

The Quality of Courage

Whatever you do,” said Emerson, “you need courage. Whatever course you decide upon, there is always someone to tell you you are wrong. There are always difficulties arising which tempt you to believe that your critics are right. To map out a course of action and follow it to an end requires . . . courage.” There is no significant decision of life that doesn’t require some kind of courage, and no typical day of life that doesn’t require some sort of courage; and certainly there is no great venture in life that doesn’t require courage. “Courage is the greatest of all the virtues. Because if you haven’t courage, you may not have an opportunity to use any of the others.”¹ It takes courage to be different. It takes courage to side with someone who is being unfairly abused. It takes courage to befriend someone who is in popular disfavor, to advocate an unpolitic or unprofitable opinion. It takes courage to speak out in favor of an unpopular proposal, or an inconvenient or unpopular principle. It takes courage to turn down a dare. It takes courage to ignore ridicule even when one is right. Sometimes it takes courage even to run away from an evil proposal; for evil, like misery, loves company, and doesn’t make it easy for anyone to run out on it. Often it takes courage to find the peace that comes with repenting. Pursuing anything that isn’t easy, isn’t popular, anything that isn’t considered to be quickly successful, requires courage. The critics are often cruel, sometimes honestly cruel and sometimes cruel for reasons that are other than honest. Sometimes they are wrong. But anyone who stands for anything, who says anything, who does anything that amounts to much, must face the critics—and that requires courage. “Whatever you do, you need courage”—especially the courage that comes with a conviction of being right, and the equal, or even almost greater, courage to repent from wrong. Life itself, with every significant decision, requires courage.

Motivation for Learning

The principles of the gospel of Jesus Christ, when radiated through the lives of individuals, create the optimum kind of a learning atmosphere. Forces represented by such terms as security, interest, desire, and freedom are optimized when individuals associate with one another in compliance with the principles of the gospel. Man as an eternal, though mortal, entity is in a state of becoming, and he has a variety of needs that cause him to act. There are numerous lists of these forces or needs in psychological literature, and most of them are apparent in the scriptures, although they are not dealt with in modern terminology.

The categories listed below, in the writer’s opinion, comprise a rather complete coverage of the goals or needs that seem to impel man to act. The forces represented by these terms cause man to seek satisfaction and peace within himself. Apparently, there is not unanimous agreement as to the way in which these forces or needs

* “The Spoken Word” from Temple Square, presented over KSL and the Columbia Broadcasting System April 30, 1967. Copyright 1967.

¹Accredited to Dr. Samuel Johnson.

affect a person's behavior. A combination of circumstances plus the character or personality of the individual seems to dictate priority of need fulfillment. At times this tendency to act is called motivation—the term used to describe a person's efforts to successfully relate to the world as he perceives and experiences it.

Areas of Man's Needs

1. Physiological needs, such as food, drink, rest, light.
2. Safety from physical harm.
3. Receiving and expressing affection—a feeling of accepting and being accepted, of belonging, of having companionship and friendship.
4. Expressing creative accomplishment; making a contribution that elicits prestige, status, self-esteem, satisfaction; identifying one's self.
5. The security of identification with a power that can be appealed to when circumstances are beyond man's personal control.

All of these needs interrelate in the human personality, creating and determining what is loosely termed *motivation*. The climate for effective learning must provide an avenue for the student to satisfy some of these needs. The religion teacher is more responsible for aiding the student in some areas of need fulfillment than in others. He is not, for example, primarily responsible for providing food or drink, but he is responsible for helping the student feel accepted.

The best climate for learning is the one in which satisfaction is maximized in those areas of need that relate to the subject being taught. In religious education programs, this climate is created best by the teacher who is properly meeting these needs in his own life. The teacher who is able to accept self is the teacher who is more able to accept his students, who can give

of himself, and who is willing to go the extra mile. This kind of teacher automatically tends to establish a climate conducive to desirable learning. The student exposed to such an atmosphere finds a situation in which he can better satisfy his own unmet needs for growth and development.

In addition to the above descrip-

tion of man's learning experience, another dimension of the learning process needs to be considered. This is found in the Lord's explanation for human behavior given in Section 93 of the Doctrine and Covenants. Here the Lord indicates that all things are plainly manifest unto man, but the powers of evil (Satan), using the forces of



Richard L. Evans

The Spoken Word

Manners from Models

In commenting on the character, the courtesy—or lack of it—of young people, of all people, Frederick K. Stamm asked: "Are the young to blame for their discourteous actions . . . ? There are ways of training the youth to be . . . pleasing, and useful citizens. It can be done by parents being courteous themselves, not from a mere desire to observe conventions but instinctively from a spirit of genuine sympathy, thoughtfulness, and profound respect for the other members of the family as personalities. The boy will learn courtesy when he sees his father treat the boy's mother like a queen, and the wise and well-balanced girl is she whose mother maintains grace and dignity in relationships with her husband and sons."¹ Manners, kindness, courtesy—these don't just happen. They come from several sources. "Where the spirit of love and duty pervades the home— . . . where the daily life is honest and virtuous— . . . kind, and loving, then may we expect . . . healthy, useful, and happy beings. . . . Models are, therefore, of every importance in moulding the nature of the child. . . . In the face of a bad example, the best of precepts are of but little avail. . . . Indeed, precept at variance with practise is worse than useless. . . . [for] children are judges of consistency, and the lessons of the parent who says one thing and does the opposite are quickly seen through. . . . The tiniest bits of opinion sown in the minds of children in private life afterwards issue forth to the world, and become its public opinion; for *nations are gathered out of nurseries*. . . . The manners of society at large are but the reflex of the manners of our collective homes, . . ."² said Samuel Smiles. "Indeed, we can always better understand and appreciate a man's real character . . . [not so much] by his public exhibition of himself but by the manner in which he conducts himself towards those who are the most nearly related to him, and by his transaction of the commonplace details of daily duty."³

* "The Spoken Word" from Temple

Square, presented over KSL and the Columbia Broadcasting System May 7, 1967. Copyright 1967.

¹Frederick K. Stamm, "Courtesy," *Good Housekeeping*, January 1937.

²Samuel Smiles, *Character*, Ch. 2, "Home Power."

³*Ibid.*, Ch. 1, "Influence of Character."

opposition, come and take away light and truth, leaving man in confusion and darkness. It is explained that Satan accomplishes this in two ways: first, by introducing man to the spirit of disobedience, and second, by confusing men with the false social traditions of their fathers. (D&C 93:31, 38-39.)

The Prophet Joseph Smith explained that Jesus "needed not that any man should teach him." (*Inspired Version*, Matt. 3:25.) It was only necessary that his Father reveal Christ to himself in the glory he had with his Father before the foundation of the world. (*Inspired Version*, John 17:5, 24.) From this, it appears the forces of darkness operate more upon the principle of subtraction than the principle of addition. Evidently, man's problem is not an inability to comprehend or acquire truth, light, and knowledge. His problem is one of rejecting—of not accepting the truth, light, and knowledge that is plainly manifest unto him.

The foregoing information suggests that religious education is as much a matter of recovery as it is of discovery. Spiritual instruction, then, should be designed to bring man to an awareness, not so much of things new, but of things old that he has lost or that have been obscured from his vision. Man's mind is not a "blank tablet." He has had a long pre-earth existence that had a powerful impact upon his intelligence, but that is concealed from his conscious awareness by a thin veil. (Abr. 3:22-26; Heb. 6:19-20.) Spiritual instruction is not a matter of how one can believe without evidence. It is a matter of how one has managed to hide the evidence (within himself) from himself and of finding a way to reencounter that evidence with the student. This view of education makes it possible to more clearly understand the injunction, "... if ye receive not the Spirit ye shall not teach." (D&C

42:14.) Authentic religious education is emotionally revelatory as much as it is intellectually explanatory. This type of education has its own unique requirements when it comes to instructional techniques—a problem we will face in part two of this article.

What Is Religion?

Another element needed in the framework of teaching in a touching manner is a definition of the term *religion*. Religion has a dual definition in the literature that deals with it. In a formal aca-



Richard L. Evans

The Spoken Word

Some very simple things . . .

In days of much complexity we hear often over-complicated explanations for very simple things, and often under-simplify the real essence of what it is that makes men, of what it is that matters most. And often it seems we start at the wrong end, as we create more and more agencies and organizations that endeavor most earnestly to do what good and wholesome homes should and could do. Homes were given us for caring, for shaping character, for love and loyalty and reverence and respect. To quote: "The test of every religious, political, or educational system [and we might add, of every home] is the man it forms."¹ And so, thoughts turn to home—a simple, humble home, with a faithful, modest mother, in a simple, honest, uncomplicated way, living a service of love, speaking quietly of honor and duty and virtue; thoughts of saying prayers at her knees and of hearing her say: do your duty, be honest, pay your debts, say your prayers, don't quarrel, don't gossip, have faith. Many other ingredients and counsels could be added, the words could be multiplied, but the lessons could scarcely be improved upon, especially not when she lived that kind of life, not when she set that kind of example: do your duty, work honestly, pay your debts, say your prayers, have faith. Elaborate explanations may add some understanding of the complexities of the problems of people, but the simple, soul-cleansing virtues—be clean, be honest, be faithful, be prayerful—will serve long, before a better way is found to cleanse the soul, to calm the mind, to give the heart a greater peace and purpose. And so, our plea for turning toward the simple things, to a conviction that God lives, that life is purposeful, that there are commandments to keep, virtues to live by, conscience to consider, with the simple assurances that come with the honest, earnest living of life. Thank God for the simple things that satisfy, and for the God-given truths that somehow, despite all complexity, all sophistry, carry with them their own explanation, their own assurance for the future.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 14, 1967. Copyright 1967.

¹Author unknown.

demetic sense, the term has reference to a set of explicit beliefs, teachings, and practices usually associated with an organization or order that exists apart from its individual membership. This is one way of looking at religion—a creedal or theological view.

The other definition of religion would equate the term with an individual's behavior. A man's religion is his personal behavior, and his personal behavior is his religion. This is to say that religion is a way of life and must be considered in terms of personal behavior rather than just theological statements. Ideally, the two are harmonious and become one in the individual. Practically speaking, however, this is a lifelong task, and various individuals belonging to the same church can be giving allegiance to different "religions." When a teacher of religion views his task, it will be apparent that it is much easier to teach the rational aspects of theology and church organization than it is to inculcate behavioral religion into the lives of his students. This pattern of dealing with the subject intellectually is the path of least resistance. Why this is so will be the subject of part two of this article. ○

Little Song for Faith

By Elaine V. Emans

*The spiderling goes ballooning
To parts unknown,
Utterly confident,
Briskly wind-blown;*

*And only a silken tether
Holds it to sky.
With my sturdy rope of faith
How much more I,*

*Facing to ways uncharted,
Should dare swing out
Above all old familiar
Fear and doubt!*

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THE ETERNAL FAMILY

The importance of the family unit in the plan of the Lord cannot be overemphasized. The basic concepts of how the Church program is set up to strengthen the home is being presented throughout the Church as a part of the current Saturday evening program at stake conferences through a filmstrip, "The Eternal Family in the Church." Some of the pictures and part of the narration from that film are presented here as a further aid to an understanding of this program.



We are members of the family of God our Eternal Father. He presides over a family organization. Our Eternal Father designed the plan of salvation and exaltation to enable us to become like him, thus gaining eternal families of our own. The family is the most important organization in time or in eternity. God has given us the Church as a service agency to enable us to create and perfect eternal family units; it exists to serve the family and the individual.

The Lord's program is one of living and teaching the gospel. The home is the basic unit in which this purpose is achieved. Parents have the chief responsibility to bring up their children in light and truth, to prepare them for missions, temple marriage, and righteous living, and to walk uprightly before the Lord.

Family home evenings are part of the program through which parents teach the gospel in the home.

All of the priesthood and auxiliary programs of the Church are designed to aid parents and family members in living and teaching the gospel.

Home teachers represent the Lord and serve under the bishop and the quorum leaders in watching over and strengthening the families.

To avoid duplication in attempting to help the family, all Church programs, through correlation, must be tied together into one unified whole. Church activities in the ward are correlated through the ward priesthood executive committee, composed of the following: bishopric, ward clerk, executive secretary, high priests group leader, seventies group leader, elders president or group leader, and general secretaries of Aaronic Priesthood-Adult and Aaronic Priesthood-Youth.

IN THE CHURCH

The ward priesthood executive committee, with the addition of the ward Relief Society presidency, becomes the ward welfare committee.

Once each month the ward priesthood committee should be expanded into a ward council by addition of the following: Relief Society president, Sunday School superintendent, YMMIA superintendent, YWMIA president, Primary president, and others as needed. Thus all ward members and organizations are represented on the ward council.

Just as there is in the ward a ward priesthood executive committee, so there is in the stake a stake priesthood executive committee. The stake presidency, high council, and stake clerk, meeting in their regular high council meeting, constitute the stake priesthood executive committee.

The stake priesthood executive committee, with the addition of the chairman of the stake bishops council and the stake Relief Society presidency, becomes the stake welfare committee.

At regular intervals (preferably monthly), the meeting of the stake priesthood executive committee should be expanded to include superintendents and presidents of the stake auxiliary organizations, thus becoming the stake council meeting. Here the stake president, as the presiding high priest, will correlate all of the Church activities of the stake.

The Lord has instructed priesthood members that they are "to watch over the church always, and be with and strengthen them" (D&C 20:53), "And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties." (D&C 20:51.)

One of the purposes of home teaching is to help implement these instructions of the Lord. At the home teaching seminar on September 29, 1966, Elder Harold B. Lee said, "Home teaching isn't just one of the programs. . . . Home teaching is the instrument by which we see to it, through the priesthood, that every program in the Church is made available to parents and their children."



It's Right There

● Bishop Evans had received quite a shock, but he resisted the desire to lean over and whisper in the ear of his counselor. They were sitting on the stand; their sacrament meeting was proceeding smoothly, as planned.

The bishop prided himself on being well organized, on being an able administrator. "When I can't figure out how to do it, I can always find it right there in the handbook," he used to say. And he took careful pains with all his church assignments. When he was scoutmaster he'd felt proudest when his troop won the most awards at their court of honor. But it wasn't something he'd done himself; it was because he'd read the handbook and wisely trained his able assistants. The same thing happened when he became MIA superintendent: in his second year he helped more young men to become Master M Men than all the other wards in the stake combined. He'd even been asked to speak at the awards banquet, and he'd been quite sincere in giving all the credit for this remarkable achievement to his officers and teachers. It was a tasteful, unselfish tribute. But everyone knew that the spark behind such accomplishments came from his own burgeoning abilities as an inspiring administrator.

He was the logical choice when a new bishop was needed. He had been more anxious than ever in his new calling, and after a year of hard work he had come to feel very good indeed about most of his programs and people. But just before sacrament meeting this Sunday he'd been jarred sharply from his mellowing complacency.

The stake clerk had called, saying he'd received Bishop Evans' fast offering report but it hadn't been signed. "Why, I'm sure I signed it," answered the bishop, "but perhaps I'm confusing it with some other report." The clerk indicated he could drop by before sacrament meeting, and the bishop was in his office waiting when he arrived. But when the unsigned report was brought out and laid before him, Bishop Evans smiled and looked up at the clerk.

"But, Brother Clark, this isn't *my* report that's unsigned. This is Bishop Hardy's." Then the bishop's eyes rested upon the amount set down on the report. He blinked and looked again.

"But, wait a minute. I can't believe this is *all* fast offerings in this report. Why, that's nearly three times as much as I've reported. I guess Bishop Hardy has doubled up several months' fast offerings."

"No," said the stake clerk, "Bishop Hardy's ward always raises about that amount lately. He's been mighty proud of the way his people have been responding to his encouragement that they fast properly and then make their contributions. Maybe that's the key. But he's also been trying something new as far as making fast offering collections."

"Something new?" But the bishop didn't have time to hear more. It was time for him to go to the chapel for the start of sacrament meeting.

• • • • •

Several nights later Bishop Evans and his second counselor entered Bishop Hardy's office and sat down across the wide table from him. As always, there was a pleasant exchange, brief remarks that involved their two neighboring wards. But finally Bishop Evans leaned forward, his expression showing a slight frown as he spoke:

"You know, Bishop Hardy, I asked you to find some time for us for just one reason. Last Sunday I accidentally saw your fast offering report. I've told Brother Tanner here the figure I saw. Neither of us can understand how it can be so much higher than ours, especially when our ward has about twenty families more than yours. So, as we've talked about it, I suggested we just sit down and have you tell us what *you've* done that apparently we haven't been doing. We'd like very much to know."

Bishop Hardy couldn't help but admire the man who sat before him. He had qualities of greatness, for here he was frankly asking advice. It was uplifting to see him note such concern. He warned to the request.

"Well, I think I used to take fasting for granted. It didn't seem to be one of those things we had to get out and push. But perhaps you'll remember the encouragement the Church gave us a couple of years ago to help everyone understand just what fasting and fast offerings were all about. As I recall, they called it 'The Law of the Fast.'"

He noted that he held the attention of the two men who faced him, as he went on:

"I thought we had done a pretty good job getting this message across. We used the flip-chart presentation with our leadership, had an entire sacrament meeting on it, even sent out a special letter. And it's true, interest in fasting and fast offerings *did* seem to pick up. But only for a while. A look at our records proved that we were soon back down to where

in the Handbook

we'd been." He smiled and looked at them both. "About where you are now, I'd guess, if you say you're collecting a third as much as we. Because that's what happened all right: we've tried something new, and it's tripled the monthly total."

"Just what is this 'something new'?"

"First, let me tell you what motivated me to try it. After all that work on 'The Law of the Fast,' seeing the increase in fast offerings and then the ultimate slipping back, I'd become very aware that my people could be doing much more than they were in regard to fasting."

He leaned forward in his chair, still looking from one to the other.

"At our last tithing settlement I quickly saw how much each family had paid out as fast offerings. I was more than a little surprised! Some of our most active families were down on the records as having paid three or four dollars for the entire year. I was surprised and I didn't attempt to hide it." He paused for emphasis. "I asked them—full tithe payers—why they'd contributed so little in fast offerings. In almost every case I got the same weak answer: they were always forgetting to include it in their tithing check—they were rarely in when the deacons came around—they'd meant to make it up but never gotten around to it.

"Finally, I called a meeting of all those involved in fast offerings: my second counselor, the clerk, the Aaronic Priesthood-Youth general secretary, and our two deacons presidents, along with the advisers. We really had a session; we went over every name in the ward. I discovered, to my chagrin, that many families had no envelopes. They'd told the deacons they'd include fast offerings in their tithing checks. Yet these were the same families who ended up with almost no fast offerings paid for the entire year.

"It wasn't a question of people not wanting to pay, or not knowing how much to pay. It seemed to be our manner of collecting. We had envelopes for some but not for others. If no one was home there was no follow-up, no attempt to give them another chance. As a consequence, we finally came to the conclusion we were only collecting from part of the ward part of the time. That's when we decided that in addition to our commenting from the pulpit on the spiritual benefits of fasting and supporting the poor through fast offering contributions, we had to set up a new envelope collection system, one that would give

everyone a chance to participate and enjoy these blessings.

"First, we set up the Saturday previous to Fast Sunday as the day for the deacons to be out, going door to door. Next, we made out an envelope for every family and told them that if they didn't wish to contribute in the envelope, we'd still like to send the deacons to their door as a *reminder that the next day would be Fast Sunday*. Then we gathered all the deacons in the chapel, where we carefully checked out the envelopes to them. We insisted they go in pairs, just like the missionaries. They liked that; it made them feel their importance.

"Then we laid down some hard and fast rules for the deacons: Don't leave the envelopes in the mailbox; don't slide them under doors; don't leave them with the members; don't go alone. We insisted they return all envelopes to the clerk the same day. Under no circumstances were the deacons allowed to keep envelopes with money overnight. And we started counting out the money in the envelopes in the presence of each pair of deacons.

"But we were still running into the problem of follow-up, making a firm contact with those families not home when the deacons called. So as part of our new program we started using the Aaronic Priesthood-Adults." He paused to see if this caught the other bishop off balance. It did.

"Yes, we actually called our adults as drivers to take the young deacons around later at night when we could usually be sure we'd find someone home. And it's worked out wonderfully! Not just wonderfully, marvelously! We couldn't be more delighted with the way these older brethren have caught the spirit of the thing. They even look forward to it, to pitching in and helping get the job done. It's as a consequence of this kind of thorough follow-up that we've tripled our fast offerings. But the secret to our success, of course, was in starting this new program when we did."

"But the new program, all these rules and procedures, where did you come by them?"

"Come by them?" Bishop Hardy smiled more broadly. "Why, would you believe it, Bishop, we discovered them right in the Aaronic Priesthood-Youth handbook. It's right there in the manual! And by our following these suggestions, our ward members received spiritual strength, which is the greatest benefit of all."

○

Today's Family

By Florence B. Pinnock

● A chicken in every pot was the theme song of politicians in the nineteen-thirties. It was also the dream of every family during those depression years. The chicken-in-the-pot theme was a symbol of security. In those days people had little assurity concerning their future. Men—and perhaps women even more—have longed for security, a Utopia where all human needs are supplied.

Security is a good sturdy word, a word strong enough to meet almost any emergency. If we can satisfy our own needs, we can stand tall and face the world; we are secure. Webster, when he speaks of security, claims that it is freedom from danger or risk, freedom from care or apprehension.

A month-old-baby, a teenager, a man who has lived his threescore and ten years—all want a certain brand of security. The baby, we are told, needs to feel secure in the arms of his mother; he needs to be sure no one will drop him, that nothing will jar or crush him, that no loud noise or unusual temperature will overpower him, and that food will be supplied at a moment's wail.

A teenager, in order to be secure, must feel that he is a special individual, that he is an important part of a group, and that he has freedom to think and to create. He must have enough within himself to be a person in his own right; he must feel big; he must feel adequate.

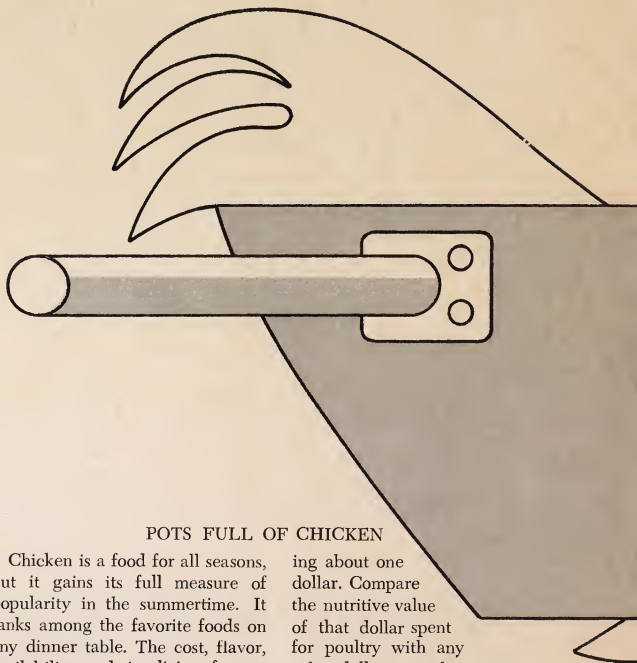
An older person, in order to be happy and at peace with himself and the world, must be sure that his material and physical needs can be met as long as he lives. He must have the means to buy food, shelter, and clothing. He also has spiritual needs. As his days grow shorter in life, he must have a strong con-

viction that he lived before he came to earth, that he now lives in order to grow and to gain knowledge, and that after death he will live again.

All these needs of individuals for security blend together in the concept of love. Love is every age group's guarantee of security. The baby, the sixteen-year-old, the mother and father, and the seventy-five-year-old person have needs that may be met with love. It is

said that "love makes the world go round." A lack of love causes family unhappiness, failure in life, and even worldwide wars. Love, happiness, and security are all closely linked together. Combined, they make a person safe, impregnable, and invulnerable.

A chicken in every pot? Security in every home? A feeling of peace in every heart? This is what our restless old world needs, and it can have it through love.



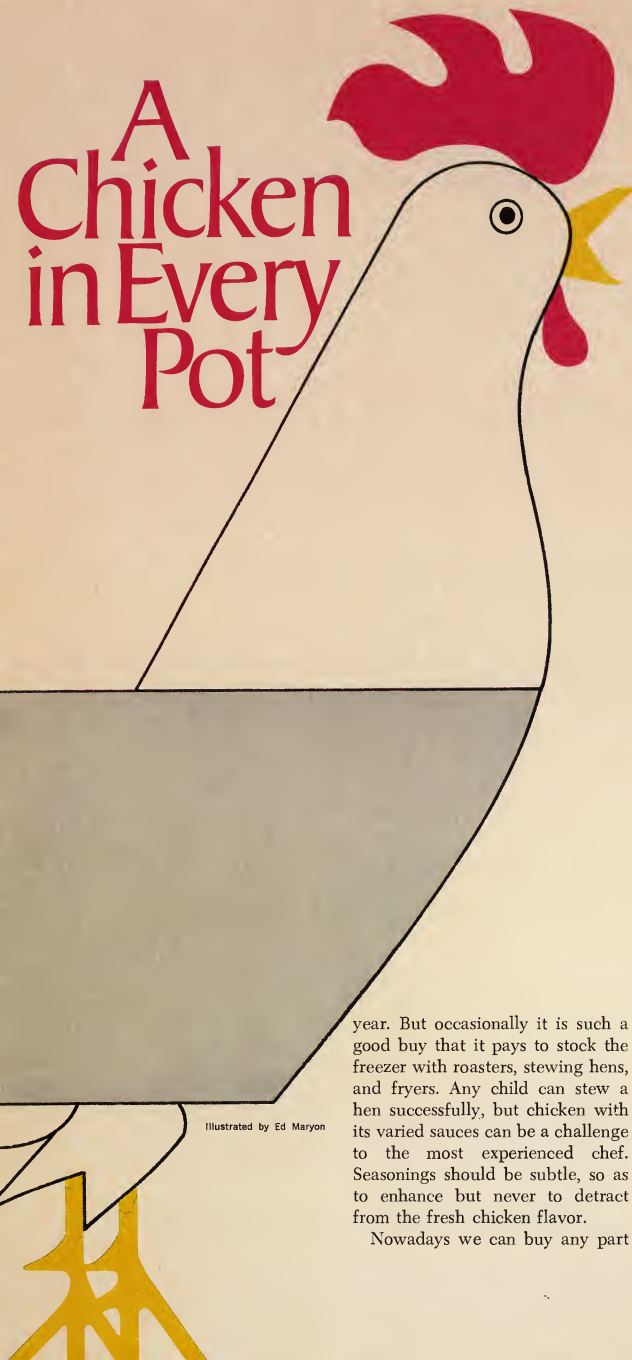
POTS FULL OF CHICKEN

Chicken is a food for all seasons, but it gains its full measure of popularity in the summertime. It ranks among the favorite foods on any dinner table. The cost, flavor, availability, and simplicity of preparation all add to its desirability. Five to six people can be served from a four-pound stewing hen or frying chicken, either selection cost-

ing about one dollar. Compare the nutritive value of that dollar spent for poultry with any other dollar spent for meat.

The flavor of chicken is mild and can be spiced up in a barbecue or enhanced in a casserole. Nowadays chicken is plentiful any time of

A Chicken in Every Pot



Illustrated by Ed Maryon

year. But occasionally it is such a good buy that it pays to stock the freezer with roasters, stewing hens, and fryers. Any child can stew a hen successfully, but chicken with its varied sauces can be a challenge to the most experienced chef. Seasonings should be subtle, so as to enhance but never to detract from the fresh chicken flavor.

Nowadays we can buy any part

of the chicken desired. Some birds are marketed with three legs or three breasts, or it is possible to buy all drumsticks, all breasts, all thighs, perhaps all necks. But who would want two dozen necks, unless chicken soup were to be on the menu?

Chicken Know-How

Poultry is mainly valued for its protein, which is needed for growth and repair of body tissues. As a general rule, poultry contains far less fat than beef or pork.

To store chicken, remove the wrappings. Rinse well and pat dry with a paper towel. Wrap loosely in wax paper or plastic wrap. Store in the coldest part of the refrigerator. Cook before the third day.

To freeze chicken, put a clean bird into a plastic bag and seal. Do not remove from freezer until ready to use. There is no need to thaw the chicken if it is to be stewed. Always refrigerate cooked chicken immediately.

When serving fried chicken, provide $\frac{3}{4}$ to 1 pound per person; for stewing hens, allow $\frac{1}{2}$ to 1 pound per person.

Chopped fresh dill, dry mustard, paprika, curry powder, freshly ground black pepper, chopped parsley, thyme, bay leaf, rosemary—name the spice or herb, and with imagination it can enhance the chicken flavor.

For toppings on chicken casseroles, use crushed potato chips, crushed corn chips, buttered seasoned bread or cracker crumbs, Chinese noodles, or any toasted nuts.

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For a tender chicken with a mouth-watering flavor, soak the pieces of a fryer in buttermilk before dusting with flour and seasonings.

To make an easy chicken pie, mix chicken, cooked peas, and white sauce; then top with canned baking powder biscuits. Sprinkle with grated cheese and bake in a 425° F. oven.

A quick chicken casserole can be made by mixing one can of cream of chicken soup, one can of mushroom soup, and one small can evaporated milk with 3 cups diced cooked chicken. Season and fold in 1 small can minus ½ cup of Chinese noodles. Put in casserole, top with the ½ cup noodles, and dot with butter before baking.

Paprika (use lots—at least 2 or 3 tablespoons), flour, salt, and pepper mixed together make a delicious dusting for chicken before frying.

One tablespoon of peanut butter adds taste to a creamed chicken casserole.

Try adding 1 can bean sprouts (drained) and Chinese noodles to a chicken casserole.

For delicious chicken soup, add a can of mushroom soup, chopped pimientos, minced parsley, and salt and pepper to chicken stock in which noodles have been boiled. Garnish each bowl of soup with a good sprinkle of grated Parmesan cheese.

To make a Mexican chicken casserole, mix a can of mushroom soup with a can of tomato soup, season highly, and pour over a layer of corn chips and a layer of diced chicken. Top with grated cheese and bake.

Baste oven-fried chicken with sour cream.

Sprinkle a package of dehydrated onion soup over browned chicken fryers. Add broth, cover, and bake.

After chicken is browned, pour over it a sauce made of thickened pineapple juice, to which pineapple cubes are added. Cover and bake for 30 minutes. Serve sprinkled with toasted almonds.

Add bleu cheese to sour cream and pour over browned fryers. Cover and bake until tender.

After chicken is browned, pour over it a can of tomatoes, 1 chopped green pepper, and 1 chopped onion, and season with garlic salt, oregano, and pepper. Cover and cook until tender.

After chicken breasts have been browned and cooked until tender, cover each piece with a slice of Mozzarella cheese and put into a 350° F. oven until cheese melts. Serve immediately.

Jellied Chicken Loaf

- 2 envelopes unflavored gelatin
- ½ cup cold water
- 3 cups hot chicken broth
- 2 tablespoons lemon juice
- Salt and pepper to taste
- 3 cups diced cooked chicken
- ½ cup diced celery
- 3 tablespoons minced green pepper
- 5 stuffed green olives, sliced

Soften the gelatin in cold water and then dissolve in hot broth. Add lemon juice and seasonings. Chill until partially set. Stir in remaining ingredients; pour into a 6-cup loaf pan. Chill till firm. Unmold and serve garnished with parsley sprigs.

Grilled Chicken Legs

Wrap each leg securely in foil with a teaspoon of butter, a teaspoon of chopped green onions or chives, salt and pepper, and a pinch of garlic salt. Grill the packages over hot coals, turning once. They will take about 40 minutes.

Chicken Cacciatore

(Serves 6)

- 2 frying chickens
- $\frac{1}{2}$ cup flour, seasoned with teaspoon crushed oregano, pepper, garlic salt, and paprika
- $\frac{1}{2}$ cup salad oil
- 1 big onion, chopped
- 2 carrots, chopped
- 1 pound can tomatoes
- 1 8-ounce can tomato sauce
- $\frac{1}{4}$ cup lemon juice

Disjoint the chickens, dredge with seasoned flour, and brown in the salad oil. Add the other ingredients; cover and simmer about an hour or until the chicken is tender. Add 3 tablespoons minced parsley, then taste for seasoning. Serve steaming hot with French bread and a green salad.

Simple Chicken Divan

(Serves 6)

- 2 packages frozen broccoli spears, cooked until just tender
- $1\frac{1}{2}$ pounds sliced cooked chicken
- 2 cans cream of chicken soup
- 1 teaspoon lemon juice
- 1 cup grated sharp Cheddar cheese
- 1 teaspoon paprika

Arrange the broccoli in bottom of a 13 x 9 x $\frac{1}{2}$ -inch pan. Cover with chicken; pour undiluted soup and lemon juice over all. Sprinkle with cheese and paprika. Bake at 375° F. for about 30 minutes. ○

Hindsight

Have you ever been confused about certain measurements in a recipe?

A few grains of pepper means less than $\frac{1}{8}$ teaspoon.

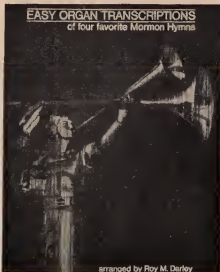
A dash of salt means less than $\frac{1}{8}$ teaspoon.

1-pound package of powdered sugar equals 2 $\frac{1}{2}$ cups.

1-pound package of brown sugar equals 2 $\frac{1}{2}$ cups.

1 pound of flour equals 4 cups sifted.

1 pound of sugar equals 2 cups.



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The Church Moves On

April 1967

20 Ground was broken by President N. Eldon Tanner and Elders Mark E. Petersen and Richard L. Evans of the Council of the Twelve for an open-air theater for summer tourist productions between the Hotel Utah and the Relief Society Building in Salt Lake City. *Promised Valley*, a musical production on the pioneer migration to Salt Lake Valley, will open there July 1 for a two-month run.

22 The organization of a Church library committee was announced. The committee, to work under the direction of President N. Eldon Tanner, has the responsibility for library and educational media centers in the wards and stakes. The program has been worked out in cooperation with the Church correlation committee. Members of the Church library committee are S. Lyman Tyler, chairman; H. Thayne Johnson, Donald K. Nelson, Leroy R. Lindeman, Earl E. Olson, Delbert E. Roach, and George Bickerstaff.

The appointments of L. H. Curtis and Lewis M. Jones to the general board of the Deseret Sunday School Union were announced.

23 Arlington Stake was organized through a division of Mt. Rubidoux (California) Stake with Clarence Leon Sirrine as stake president and Jack E. Dahl and David I. Tew as counselors. This the 430th stake now functioning was organized under the direction of Elder LeGrand Richards of the Council of the Twelve and President Marion D. Hanks of the First Council of the Seventy.

New stake presidency: Flagstaff (Arizona) Stake: President Nelo E. Rhoton and counselors, Frank J. Randall and Eldred S. Porter.

28 Sixty-four teams began play in the annual all-Church volleyball tournament. Games are being played at Deseret Gym and Parleys Stake Center.

29 The appointment of Edwin B. Firmage to the general board of the Young Men's Mutual Improvement Association was announced.

Oakland (California) Fourth Ward won the senior title in the all-Church volleyball tournament. This is the second championship in two years for the team. Kahuwai (Hawaii) Ward won the junior division tournament.

30 Under the direction of Elder Howard W. Hunter of the Council of the Twelve and President A. Theodore Tuttle of the First Council of the Seventy, the six Brigham Young University Stakes were divided to form BYU Seventh and BYU Eighth stakes.

Dean A. Peterson was sustained as president of BYU Seventh Stake with Lee B. Valentine and Robert Cheesman as counselors.

David H. Yarn, Jr., was sustained as president of BYU Eighth Stake with Robert Junius Smith and Robert K. Thomas as counselors.

Under the direction of Elder Marion G. Romney of the Council of the Twelve and President Paul H. Dunn of the First Council of the Seventy, the University Second (Salt Lake City) Stake was organized, with Oscar W. McConkie, Jr., sustained as president and Donald K. Barton and Burton S. Tingey as counselors.

The first of these student stakes, Brigham Young University Stake, was organized January 8, 1956. There are now 433 stakes functioning in the Church.

May 1967

3 The Federal Communications Commission announced approval of the sale of radio stations KMBC (AM) and KMBR (FM), Kansas City, to Bonneville International Corporation, broadcast arm of the Church.

6 The First Presidency announced the appointments of six mission presidents to fields to be announced later:

Dean L. Larsen, Farmington, Utah, member of the priesthood missionary committee.

Bryan A. Espenschied, Centerville, Utah, bishop of Centerville 5th Ward.

Orville C. Gunther, American Fork, Utah, former bishop of American Fork 12th Ward.

Rulon G. Craven, recently released from the BYU Sixth Stake presidency.

H. Duane Anderson, first assistant Sunday School superintendent, San Bernardino (California) First Ward.

Harvey A. Dahl, patriarch to the Humboldt (Nevada) Stake.

The appointment of Jay A. Queally, former president of the Southern Far East Mission, as director of the Los Angeles Temple Visitors Center was announced.

7 Mexico City North Stake was created by a division of Mexico City Stake, under the direction of Elders Marion G. Romney and Howard W. Hunter of the Council of the Twelve. Agricol Lozano was sustained as president of this the 434th stake of the Church, with Daniel Taylor and Alfredo Pagaza as counselors. The Mexico City Stake was organized in December 1961.

John D. Johnson was sustained as president of Chicago (Illinois) Stake, with Everett L. Butler and John M. Scowcroft as counselors.

B. Darrell Call was sustained as

president of Napa (California) Stake, with B. Gale Wilson and Carrie H. Hillstead as counselors.

8 The Salt Lake Tabernacle Choir presented a concert to 7,000 assembled in Brigham Young University's George Albert Smith Fieldhouse, Provo.

12 In many areas of the Church, evening programs and overnight camp-outs for the holders of the Aaronic Priesthood commemorated the restoration of that priesthood, May 15, 1829.

13 The First Presidency announced the appointments of four mission presidents, with specific fields of labor to be announced later:

Theron M. Ashcroft, Cedar City, Utah, now president of the Cedar West Stake.

Eugene F. Olsen, patriarch to the San Diego East (California) Stake.

Thomas F. Jensen, now serving as bishop of the Butler Fourth Ward, Salt Lake City.

Norman R. Bowen, Bountiful, Utah, of the adult correlation committee of the Church.

14 Sydney South Stake was created under the direction of Elder Thomas S. Monson of the Council of the Twelve and Elder ElRay L. Christiansen, Assistant to the Twelve, from parts of Sydney (Australia) Stake. John Daniel Parker was sustained as president, with Donald Newton and John G. Nicholson as counselors. This new stake is the fifth stake in Australia and brings the total number of stakes in the Church to 435.

Elder Ronald W. Jackson, 21, Springville, Utah, serving in the Northern Indian Mission, was one of two persons killed in a two-car accident near New Town, North Dakota. Elder Doyle J. Tubbs of Ola, Idaho, was seriously injured.

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Bufs and Rebufs

Tabernacle Issue

I was most interested and pleasantly surprised as I read the Tabernacle issue, particularly the article on the organ. I read the name of one very familiar to me—that of Luke Syphus, my great-great-grandfather. In the family history I have of him, Luke Syphus mentions that Joseph Ridges, the Tabernacle organ builder, was his very dearest friend. I like the way Brother Todd described Luke Syphus—"a spiritual storehouse"—and from the accounts in his history, I feel that more appropriate words couldn't have been found.

Miss Lynne Stewart
Los Angeles, California

Genealogical Research Series

Hurrah for your recent articles on genealogy! We all need a periodic boost, and your series has been just what the doctor orders. This is the kind of information that helps.

Elizabeth T. Wight
Arlington, Virginia

A Man for All Seasons

Your reviewer of *A Man for All Seasons* (April) states that Sir Thomas More "was a Catholic cardinal in England and a counsel to King Henry VIII." I believe that while you will find Sir Thomas a very devout man who wore a hair shirt next to his skin throughout life and regularly scourged himself in true ascetic fashion, he was never either a monk or a priest and hence never a cardinal in the Catholic Church.

It is true that while studying law as a young man he lived near the Charterhouse in London and took part in the devotions of that Carthusian monastery, and that he gave very serious consideration to becoming a monk, but in the end he decided he did not have a true devotion for monastic life and so never took any clerical vows. He was twice married and was the father of four children.

Among the public offices he held are those of a Member of Parliament, speaker of the House of Commons, under-sheriff of London, and Lord Chancellor of England. Perhaps the reviewer was thinking of Thomas Wolsey, More's predecessor as chancellor, who was a cardinal.

Robert J. McCue
Orem, Utah

Follow Me, Boys

I received my *Era* yesterday and have almost completely devoured its contents. I feel compelled to write concerning your choice for the Family Movie of the Year, *Follow Me, Boys*. It was an excellent choice—the greatest picture I've seen in ages.

Joyce Huntsman
Merlin, Oregon

Needs of Servicemen

We four-year men aboard the *USS Kitty Hawk* wish to thank the Church for what it is doing for servicemen. The LDS servicemen's committee is doing a fine job, considering the number of LDS men in the armed forces. But we need missionary tools, such as flannel boards, to help us with our many, many golden opportunities to present the gospel. Can't the Saints help us by sending these things to servicemen they know?

Also, we need letters from home. Why don't the Saints and ward leaders write us? It would help 100 percent if they did. Some young men come to me and say, "Well, I guess the Church doesn't care about me; not even my bishop writes." We're trying to serve our missions here, and we love the Church. We'll give our support and hope to build up the Church in this part of the vineyard, but we need your help.

Neal Burton
LDS Group Leader
USS Kitty Hawk

Era Wrapper

I have a complaint. I've been taking the *Era* for years and enjoy it very much, but almost invariably my copy arrives, after its bout with the postal service, so dog-eared that I have to patch it back together with tape. Can't it be mailed in a wrapper strong enough to protect it?

Daniel R. Ward
Florissant, Missouri

We are investigating the problem and hope to find a satisfactory solution.

"Me . . . and those Golden. . ."

Thanks so much for the wonderful article, "Me . . . and those Golden Questions" (March). It is a superb article. As a missionary, I have met many members who don't know how to use the golden questions, but I have never met a member who wasn't willing to learn. I feel it would help many members if you were to translate this article and put it in all Church magazines.

Elder Ormas Don Hawkins
Cochabamba, Bolivia

It will appear in all non-English unified Church publications throughout Europe and Central and South America.

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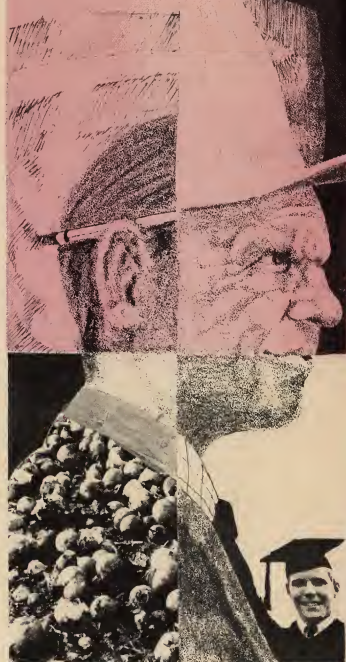
Many, many people have prescribed

for the American farmer since the "farm problem" was disclosed at the end of World War I. That problem, however, was one of success, not failure. Nurtured by the U.S. Department of Agriculture, by the land-grant college and university system, by tax-supported agricultural experiment stations, extension services, mechanization, science, know-how, and hard work, the American farmer by 1919 had demonstrated that he could feed his own countrymen and part of the rest of the world, and still suffer from frequent "farm surpluses." Surpluses meant low prices. Low prices spelled success for the nation, but trouble for the farm-producer.

In 1820, 72 out of every 100 gainfully employed Americans were farmers. Today, six out of every 100 are so employed. America's farm population has declined steadily from 32 million in 1910 to only 13 million today. These 13 million people till some three and a half million farms. The number of farms in America has been decreasing by approximately 100,000 a year.

Yet the major world economic problem is shortage of food. One-third of mankind goes to bed hungry every night. Population increases, forecast for the next several decades, are rising more rapidly *outside* of the best-fed areas. The world's need for agricultural production has been responded to by the U.S. Agency for International Development. USAID (and its predecessors) has been exporting American know-how, including technical assistance in agriculture, since President Harry S. Truman formulated the fundamentals of the foreign-aid program 20 years ago.

In the meantime, despite a variety of measures, price supports,



Illustrated by Jerry Fetzler

subsidies, and marketing arrangements, some American agricultural producers lose ground. In the spring of 1967, the National Farmers Organization (NFO) dumped milk in ditches and streets; protesting an 8-cent per quart price received from processors.

If consumers pay 25 cents a quart at the supermarket now, should they pay 50? Or is milk precious enough that they should pay a dollar a quart? If so, can those who need it most afford to buy milk? Or will the American milk drinker turn to other beverages and foods?

More than 30 years ago, in the early days of the Roosevelt "New Deal," the government decided the thing to do was to levy a tax on those who made money from processing agricultural products. The revenues should then be used to help raise farm prices by (a) limiting production and therefore, by eliminating surpluses, reducing

The American Farm Problem

These Times

By Dr. G. Homer Durham
President, Arizona State University

the supply, and (b) subsidizing the farmer while doing so.

The Supreme Court found this to be unconstitutional in the *Hoosac Mills* case, so the government came back with the "soil bank" idea in the Soil Conservation and Domestic Allotment Act of 1934. Price supports followed. Then came marketing controls and the whole ménage that has accumulated to the present time.

By mid-century, the U.S. Department of Agriculture had become the center of the most complex and intricate system of government-economic controls probably ever known to public administration, with farmer committees, loan systems, quotas, price supports, subsidies, and marketing agreements. The system continues today for the basic reason that America, as well as a good part of the world, is dependent on the American farmer for food and fiber.

The American farmer is still a producer of raw materials even when said farm is not a family nor an individual farm, but a corporate farm. Before the milk is finally consumed, the cotton shirt worn, or the bread buttered, a host of salesmen, transporters and shippers, processors and manufacturers, pack-

agers, wholesalers, distributors, and retailers (plus some newspaper, billboard, television, and advertising men) have all been at work.

To put the sugar beet into the sugar bowl or get the milk into the refrigerator involves many specialists.

It has been said that the old-line, individual farmer lacked the desire, if not the genius, to organize his market and produce finished goods for it. Therefore, it was argued, to insure adequate food supply, it is better for the government to subsidize, sustain, and encourage the American farmer. Thus prices could be kept within bounds and the farms alive.

With the growth of corporate farms, a change may be coming. This article is being written in Maricopa County, Arizona. The county contains nearly a million inhabitants. It ranks probably third, among the three thousand-odd U.S. counties, in the value of agricultural products it produces annually. It is one of the richest and best farm counties in the nation. Of its nearly one million people, only some 1,600 are farmers. A growing number of these are corporations—corporate farms. They are led by skillful entrepreneurs who have become scientific. Computers—not guesswork or a trip to the feed store—are utilized to determine cattle feed. Science and engineering play increasing roles. Individual farmers who cannot keep up with the competition drop out or consolidate forces.

Perhaps the time is coming when protesting milk producers, rather than dump the nourishing fluid, will organize in corporate fashion. In cooperation with bankers and financiers, men of vision, with debt financing and corporate financing through sales of stock, may decide to move beyond the dairymen's cooperatives and the milk market-

ing agreements supported by the government. Ingeniously, through difficulty and organization, they may find ways and means to develop their own Nestlé-like concern. Like that great Swiss company, their organization could have its own butter and cheese division, its ice cream and confection plants, and all the other manufacturing divisions and marketing and retailing outlets. Perhaps agriculture could thus move from Ruritania into the modern competitive system. Perhaps fashion designers, exhibitors, cutters, manufacturers, and retailers of garments will be employed and operated by stockholders who are essentially cotton growers and wool growers. They might well "diversify" (as contemporary economic parlance has it) with additional fabrics and products from synthetic fiber plants.

There are signs that such developments are potentially well-advanced. But in many cases, the farmers, especially the lone, individual farmers, haven't found the way to successfully participate in the corporate revolution. Twenty years ago, with eight or nine million farmers, the system looked overwhelmingly individualistic.

Today, with three and a half million farms, the picture looks different. If those 1,600 farmers in Maricopa County, Arizona, with their financial sagacity, managerial skills, and engineering know-how, one day decided to organize "Arizona General Farm Products, Inc." and begin to build their factories and systems, as electronics firms finance and build factories, there could be some remarkable changes at home and, perhaps in time, abroad.

In the meantime, let us hope that all farmers, both at home and abroad, continue to produce our daily bread with milk and butter to spare wherever possible! ○

End of an Era

One morning on my way from the parking lot to my office in the Church Office Building, I stopped momentarily at the large excavation behind the building. A young man stepped over by me and asked what was going on. I told him it was the excavation for a large multi-story church administration building. He replied as he turned and went down the Street, "That's too much to spend on religion." I have been thinking since then, how much is too much?—Eldred G. Smith, Patriarch to the Church

As we were riding to our stake conference one Sunday morning with our six children, we passed a family with fourteen children, also going to conference. One of our daughters asked, "What do they have such a big family for?" Our seven-year-old son replied, "So they can get their house cleaned faster!"
—Submitted by Mrs. J. Thompson, Richfield, Utah

*The man who loves truth
is better than the man who
knows it, and the man who finds
happiness in it is better than the
man who loves it.—Confucius*

One good way to save face is to keep the lower half shut.

It was July and time to tell the Primary children about the pioneer trek across the plains. After the story was told, the teacher asked the children to draw a picture showing the crossing of the plains. One young boy drew several airplanes with big crosses over them. Puzzled, the teacher asked him to explain his picture. Imagine her surprise as he explained that he had indeed drawn the "X"ing of the planes!—Submitted by Mrs. G. Stracke, San Francisco, California

Life Among the Mormons

Day of Rest

By Virginia Maughan Kammeyer

Rising from her bed at dawn,
Mother got the breakfast on,
Laid out all the Sunday clothes,
Tied a shoelace, wiped a nose,
Got the children to their chairs,
So they could kneel for morning prayers;
Reminded father time was fleeting—
He must leave for priesthood meeting;
Combed and braided tangled hair,
Dressed herself with Sabbath care,
Prepared a roast for their return,
And fondly prayed it would not burn;

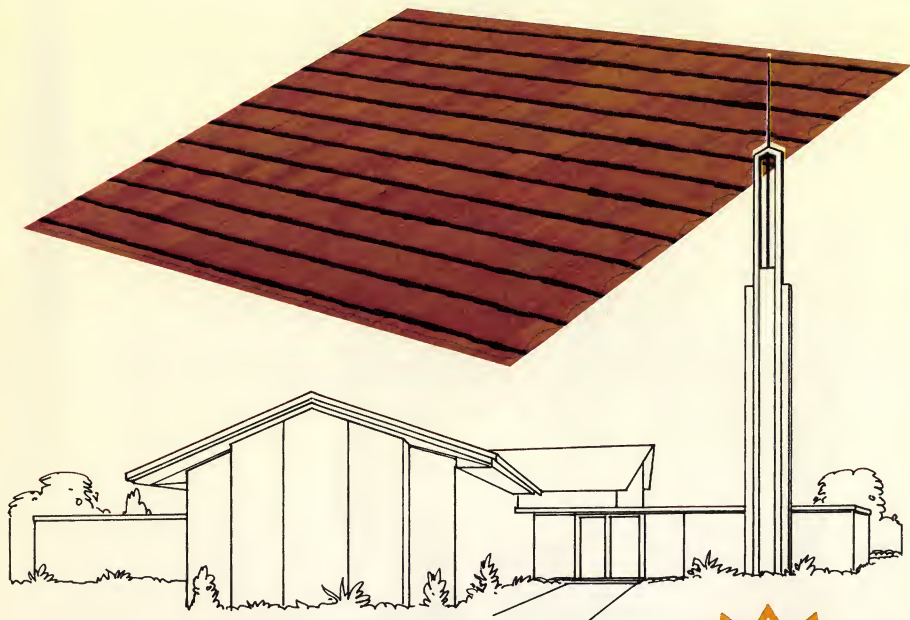
Then nearly late, as was the rule,
She took her young to Sunday School;
Returned from service with her brood,
Fixed the meal and gave them food,
Reminded Dad while he was eating
That he had another meeting;
Even then could not retire—
Had to practice with the choir;
Made a Sabbath call and then
Back she went to church again,
Opened her book and sang with zest,
"Beautiful day of peace and rest."

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